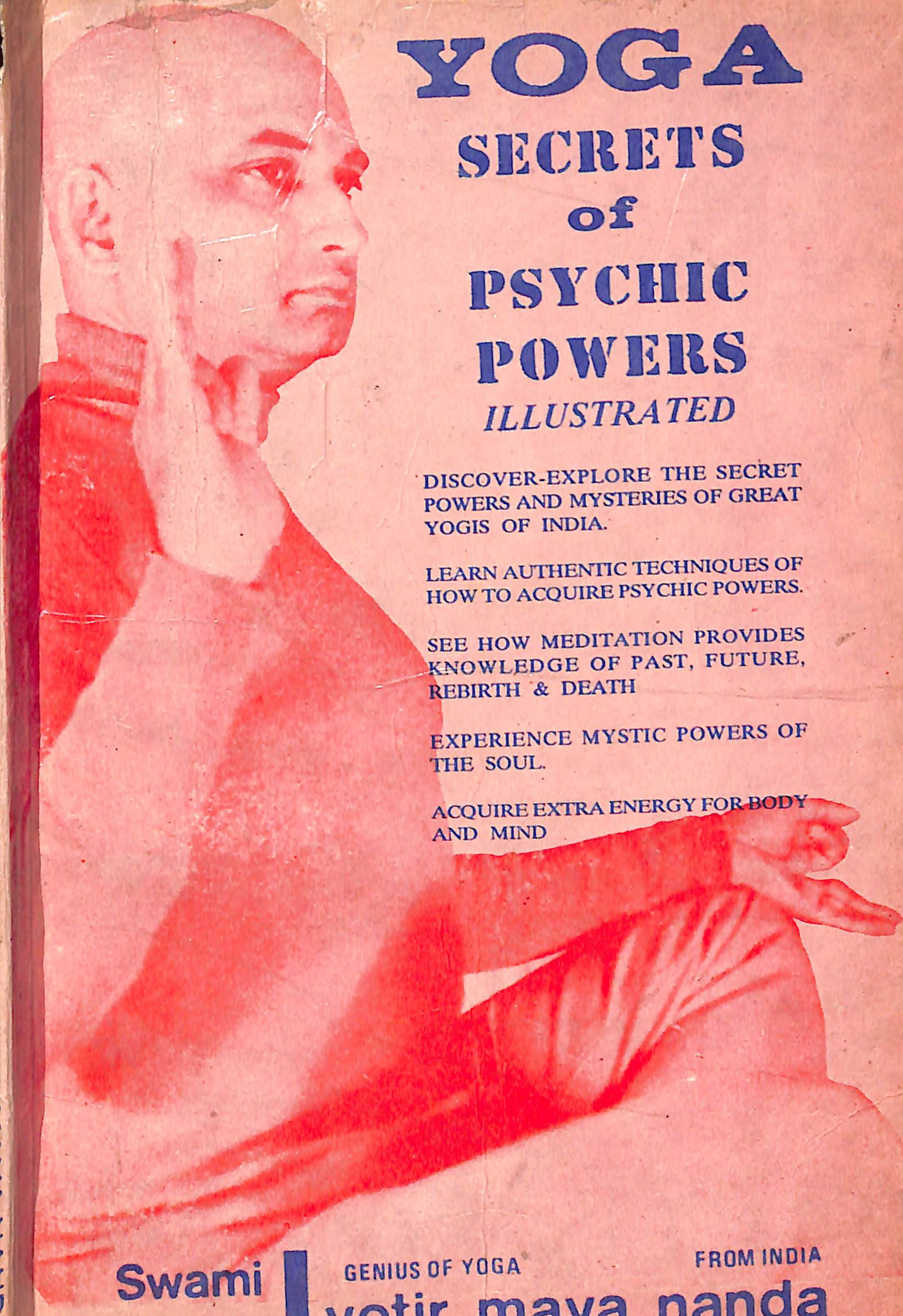


# YOGA SECRETS of PSYCHIC POWERS

*ILLUSTRATED*

DISCOVER-EXPLORE THE SECRET POWERS AND MYSTERIES OF GREAT YOGIS OF INDIA.

LEARN AUTHENTIC TECHNIQUES OF HOW TO ACQUIRE PSYCHIC POWERS.

SEE HOW MEDITATION PROVIDES KNOWLEDGE OF PAST, FUTURE, REBIRTH & DEATH

EXPERIENCE MYSTIC POWERS OF THE SOUL.

ACQUIRE EXTRA ENERGY FOR BODY AND MIND

GENIUS OF YOGA FROM INDIA

Swami Jyotir maya nanda

# APPRECIATION FOR SWAMI JYOTIR MAYA NANDA FROM DEVOTEES AROUND THE WORLD

There is no one in the world like Swami Jyotir Maya Nanda – A guru, a Sage, the Eternal Friend, he guides one to Heaven.

--Doctor, Miami, Florida

He has not only acquired name and fame in India, but he has become well-known in Europe, America, and other countries of the world by means of his educative efforts and genius in a very short time.

--Swami D., Kankhal, India

His book, "Concentration and Meditation" is the best ever written on the subject. He guides people all over the world with his pen.

--Professor, Brazil

Thank-you, Swami Ji, for letting me choose you as my Guru. You have guided the purpose of my existence into a definite path.

--Business lady, Miami, Florida

The greatest honor of my life is to be able to study Raja Yoga and the Upanishads with him. Indeed, he is the 'Genius of Yoga.'

--Lawyer, Switzerland

A penetrating mind, lucid instruction, good natured, with inborn charm and an ever-present twinkle of humor in his eye, this is Swami Jyotir Maya Nanda, a truly living exponent of Yoga.

--Yoga teacher, Japan

The teacher reflects the glory of the Self through his perfected personality. Swami Jyotir Maya Nanda is such a Guru to those who would stand before the mirror of the Self.

--Medical student, Miami, Florida

Swami Jyotir Maya Nanda has been the only source of information on Yoga Vasishtha teachings in the Sivananda Ashrama, and his understanding and kindness, patience with Western people like myself, brings not only happy memories but also makes the relationship valuable.

--Swami R., Canada

Consider that in Swami Jyotir Maya Nanda's teachings we have not only the spiritual revelation and understanding of the present, but the basis of the future, the world yet unformed! All his teachings in the past have adumbrated the way we can avoid the evils of the present and the further evils yet to come in the future.

--Poet, New Zealand

Swami Jyotir Maya Nanda is a jewel of a person in many ways, with rare gifts of sharp intellect and deep learning, duly tempered with humility. He is dignified, but very devoted to the well being and upliftment of those who come in contact with him. His winning manners and very scientific approach to religious problems, will disarm anyone of his or her hostility, if any, towards Vedic culture.

--Former Secretary to the late Prime Minister of India
Pt. Jawaharlal Nehru

Swami Jyotir Maya Nanda's vast erudition, striking simplicity, exemplary life, great command of spiritual knowledge and, last but not least, his highly impressive and dynamic exposition of Yoga and Vedanta philosophy have raised him high in the esteem of all concerned. He exerts tremendous influence on all his devotees, has been their excellent guide, and is a source of profound inspiration to them.

--Lawyer, Chapra, India

** All photographs in this book have been done by Editor Swami Lalitananda.*

ॐ श्री गणेशाय नमः !! 卐

वक्रतुण्ड महाकाय सूर्य कोटि समप्रभ।
निर्विघ्नम् कुरु मे देव सर्वकार्येषु सर्वदा।



*SRI GANESHA-----The Embodiment of Psychic Powers and Remover of Obstacles*

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Swami Jyotir maya nanda



# YOGA SECRETS of PSYCHIC POWERS

TARAPOREVALA
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## *PUBLISHER'S NOTE*

*The Great Buddha, Adorable Jesus, Bhagavan Krishna, Divine Moses and all great pioneers of spiritual movement were endowed with extraordinary psychic powers. Even many centuries before Christ, the Sages and Seers of India possessed miraculous psychic powers. How did they achieve their greatness? What secrets did they pursue in order to unravel the infinite powers of the mind? All this and more is given in this inspiring book, "Yoga Secrets of Psychic Powers." The Genius of Yoga, Swami Jyotir Maya Nanda reveals now those secrets of psychic powers that made these great personalities the immortal torch-bearers of wisdom and cosmic love.*

*Not only are these psychic powers explained but full instructions are detailed upon so that anyone wishing to tread the path of psychic powers may commence immediately on his endeavour to gain mastery over any technique he chooses.*

*The mysteries of the mind are far, far beyond the imagination of any individual. So profound and vast are the possibilities of the mind that even science has never been able to fathom its depths! Deeper than the deepest ocean, higher than the highest mountain, stronger than the mightiest hurricane, and more delicate than the fragrance of a rose. . .such is the human mind that remains unexplored by most people of the world.*

*Few have known the true nature of the unconscious mind and what lies hidden in its depths. In the innermost regions of the mind lies an extraordinary power, sometimes referred to as*

*extrasensory perception or 'occult powers'. However, in Yogic terminology it is known as Siddhis or Psychic Powers. The renouned author, Swami Jyotir Maya Nanda, tells how these powers are inherent in everyone, but, remain untapped and unused. For the vast majority of people they continue to remain unseen and unheard.*

*Just as resources of oil and gold lie hidden beneath the sea and land, so too, the unique mysterious powers of the mind lie dormant and untouched by man. Mahatma Gandhi of India had great spiritual powers. Even men in different fields of life are able to express powers in different ways. Isaac Newton, the discoverer of the law of gravitation; Einstein, the discoverer of the law of relativity, Wagner, the great composer; Leonardo da Vinci, the great painter and artist, and many others were endowed with extraordinary powers of the mind. Can there by any work of glory and greatness without the power of this mysterious mind?*

*Within these pages, it is shown that the understanding of psychic powers and the secrets of developing them are important for conquering all weaknesses of the body and mind. With an insight into the immense resources of the soul, you move from strength to a greater strength; from success to a greater success, from the ordinary state of consciousness to the extraordinary attainment of Self-realization only known by a few mortal men.*

*In the Bible, Luke 12-2, Jesus said, "There is nothing covered, that shall not be revealed; and hid, that shall not be known." Here Jesus was referring to the mind that knowns, to the all-seeing Spirit, from which nothing is concealed.*

*The Cosmic Ear hears everything, the Eternal Mind knowns all things, and the Witnessing Self sees all that is confined to the law of cause and effect relationship. The Upanishads say, "This Divine Self is hidden in all beings. He pervades all that exists. He is the indweller of all. He is the bestower of the fruits of Karmas (results of actions). He is the abode of all beings. He is the Eternal Witness, Pure Consciousness, Non-dual, and devoid of all limitations."*

*--Shwetashwatar Uapnishad 6/111.*

*The Universal Self is the essence of all, and each one has access to this source through the profundities of his mind. By attuning the individual mind to the Cosmic Mind there is nothing that the soul cannot acquire or experience. This soul in a human being can realize its identity with the Supreme Self. What can be a greater attainment than this? The author emphatically declares that all the secrets of psychic powers are ultimately meant for unravelling the supreme secret of existence -- the inherent identity of the soul with Brahman or the Absolute.*

*In this book, the author, Swami Jyotir Maya Nanda has given the entire third chapter of Raja Yoga with lucid explanations and brilliant powers. In addition to this the author gives passages from Yoga Vasishtha and Srimad Bhagavat Purana to present different approaches of unravelling the inner powers of the mind. Kundalini Yoga, Mantra Yoga, and truths about the functions of the mind have been included in this unique book for aiding one's quest for the inner powers of the mind and the soul.*

*This is the thirtieth book of Swami Jyotir Maya Nanda written with usual clarity, profound simplicity*

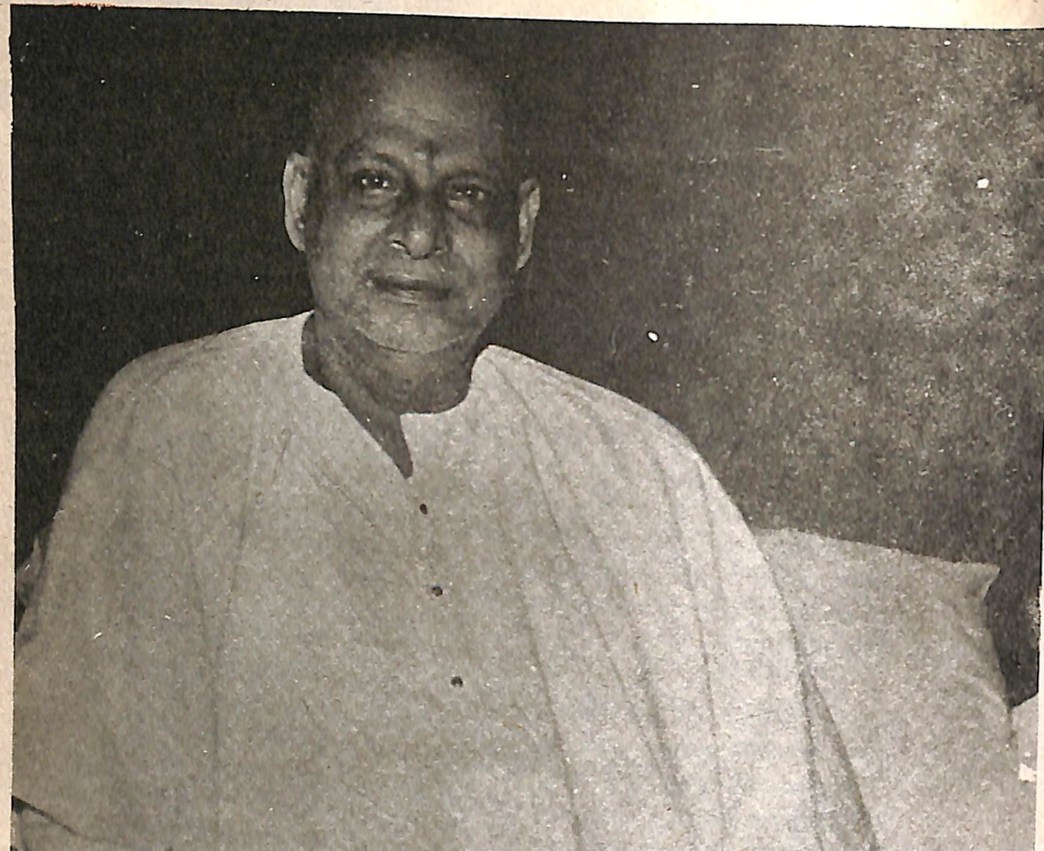
*and dynamic spiritual force. Showing how these mysterious powers can be achieved, he gives a great emphasis on the complete integration of personality. Therefore, an aspirant in his pursuit of psychic powers cannot become disbalanced or maladjusted in day to day life.*

*Swami Jyotir Maya Nanda is held in high esteem throughout the world; as a profound philosopher, a renouned religious teacher and the "Genius of Yoga." Thousand of lives have been transormed by his visible and invisible presence and magnanimous writings imbueded with his intuitive knowledge.*

*Our profound appreciation to Roberto Martinez, the Artist who did the drawings and the staff of Ashram Karma Yogis who have rendered their assistance in the various aspects of the completion of this book.*

*May your life reveal those great powers that lie in the depths of your mind. And may the Lord grant you Eternal Peace!*

*by Swami Lalitananda*



**DEDICATED**

*to my Blessed Sadguru –*

*His Holiness Swami Sivananda*

*and*

*to the spiritual seekers*

*all over the world.*

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## DRAWINGS* AND PHOTOGRAPHS†



*All Drawings by Artist Roberto Martinez.

## CHARTS AND ILLUSTRATIONS



## POETRIES



## *YOGA SECRETS OF PSYCHIC POWERS (SIDDHIS)*

### *INTRODUCTION*

The Universal Self is the innermost reality in every human being. This Self is the source of all powers. There is nothing impossible for a person to acquire by proper self-effort. The Divine Self within him is omnipotent, omniscient, and all-pervading.

Just as innumerable dust-particles scintillate in a beam of sunlight proceeding through a slit of window into a dark room, in the same way countless worlds scintillate in a single ray of the Divine Self. Such is the glory of the innermost reality of human existence.

The powers of the Self reveal themselves through the medium of the mind. As the mind attains increasing degrees of purity and concentration, the Self reveals itself through the manifestation of various psychic powers. Whatever aspect of Yoga one may follow, whatever mystic path one may adopt, the powers of the Self are bound to reveal themselves in different forms in the human personality.

The mind in most people is either dull or distracted, or partially distracted; therefore, they are unable to discover the endless powers of the Self in their life. Such a mind can be compared to an iceberg,

a major portion of which continues to exist underneath the water level. Much in the same way, a major portion of the mind continues to exist in the levels of the unconscious, hiding within itself amazing powers, potentialities and the glories of the Self.

An aspirant must acquaint himself with endless resources of energy that he has within his own being. He must learn the art of tapping the powers of the mind in order to promote higher levels of evolution in his personality.

When utilized, the powers of the mind can enable a person to be the master of his environments, and the lord of his world-process. When not unravelled, unfolded and utilized, the mind continues to foster the phantoms of fear and sorrow, rendering human personality incapable of any great, glorious and significant achievement.

You are the architect of your destiny. You are the author of your conditions. You are the master of your circumstances. You have rendered yourself weak and feeble, humiliated and miserable, by the lack of knowledge regarding your inner resources and the manner of unfolding them.

Presently I will explain to you the details about psychic powers and the methods of acquiring them so that you may discover a new horizon of joy expanding within your heart. With the knowledge of the spiritual powers that are latent in your soul, you can convert your life into an adventurous journey leading you onwards to the eternal realms of peace and bliss.

You are not this limited personality. You are the immortal Self. You belong to all. You are universal. You are not bound by differences in religions, faiths, and dogmas. Give up faint-heartedness. Give up petty-mindedness. Discover the true nature of the Self by the power of intuitional wisdom.

Self-realization is the highest consummation of all psychic powers. With the goal of Self-realization in view, every psychic power has a meaning and significance. But, without this goal in view, all attainments of the body and mind are mere vanities. Therefore, your insight into the development of psychic powers must kindle your aspiration for attaining liberation from the wheel of birth and death through Self-realization.*

Be filled with divine power. Pulsate with energy and strength. Drive all negative and feeble thoughts from your mind. You are born to attain Self-realization. Therefore, be a Yogi and tread the glorious path of grace, beauty, power, love, and endless blessings of the soul.

May the Lord bless you!

**See illustrated book "DEATH AND REINCARNATION" by Swami Jyotir Maya Nanda.*

## COSMIC LIFE

*Like a torrential rain beating upon the mountain crags,*
*Or like monsoon winds gathering clouds in the vacant sky,*
*Or like a nascent river descending from a mountain height*
*And swelling increasingly as it floweth by,*
*Or like rolling waves that rise and fall in succession*
*On the boundless expansion of the ocean,*
*Or like a stormy wind coursing through a vast desert*
*Forming dunes of shimmering sand ---*

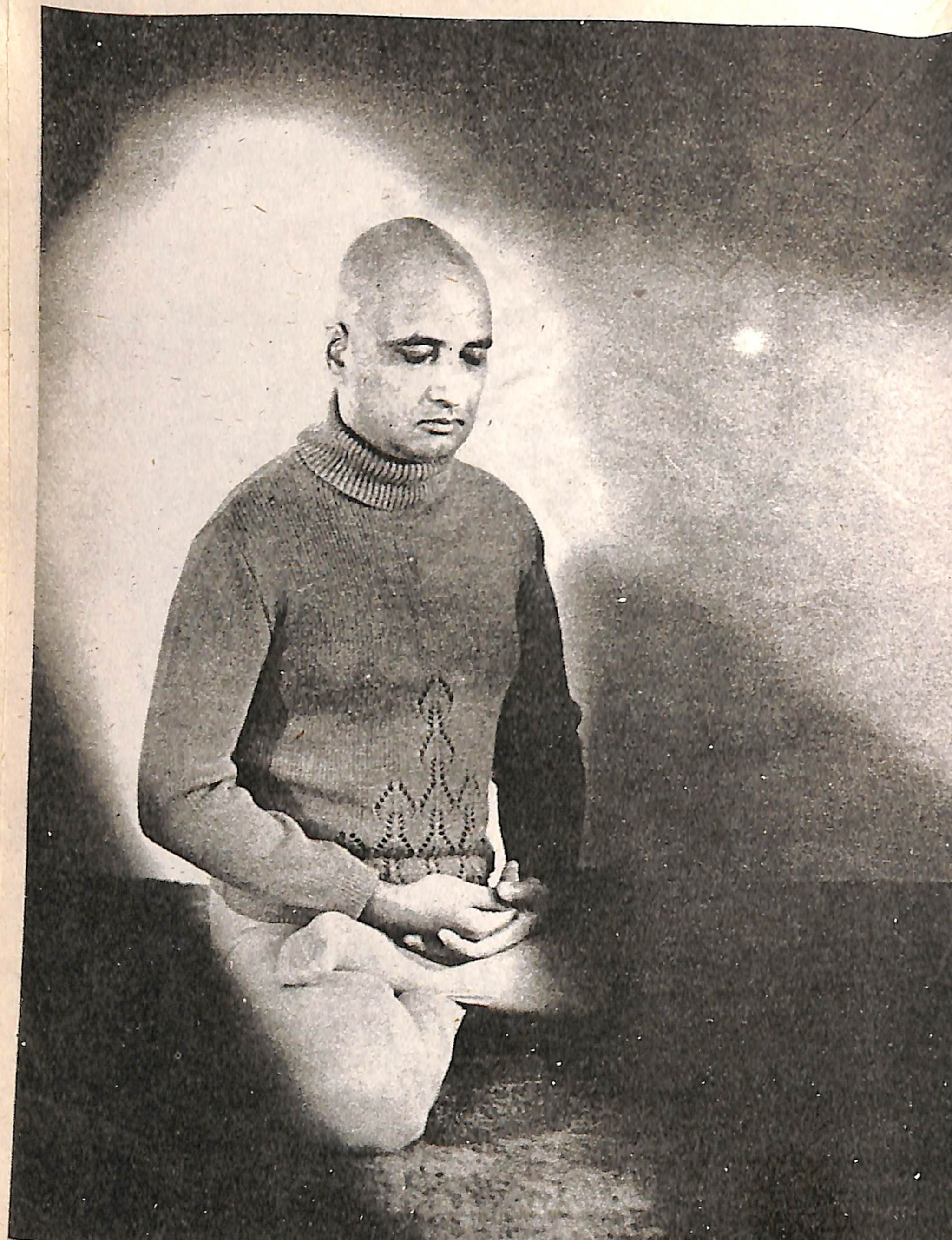
*Such is the Cosmic Life*
*In its all encompassing glory,*
*In its all engulfing grace,*
*In its unfathomable majesty,*
*In its ruthless speed --*
*Its triumphant energy!*

*Thus knowing ----*
*Descend into the depths of your being*
*Through profound meditation,*
*And realize the Ocean of Life*
*Surging in your veins,*
*And the Unity of Existence*
*Unfolding in your heart --*
*And though the wave must pass on,*
*You continue to be, what you have ever been,*
*Wherein the Imperishable Light,*
*Swells into the boundless ocean of Bliss --*
*The Cosmic Life!!*



# CHAPTER I

# SIDDHIS OR PSYCHIC POWERS



*"Meditation is the lamp with the help of which a Yogi descends into the mysterious depths of his heart and discovers the endless powers of the Spirit."*

*-- Swami Jyotir Maya Nanda*

## SADHANA, SIDDHI and SAKSHATKARA

The Sanskrit term *Siddhi* has various meanings. Very literally this term means perfection. *Siddhi* refers to any form of accomplishment. The means that enables a person to acquire *Siddhi* or perfection is called *Sadhana.*

In the world of spiritual aspirants, *Sadhana* refers mainly to the spiritual means that are adopted for God-realization or Self-realization *(Sakshatkara).*

Thus, *Sadhana* is the means, *Siddhi* is the success or perfection of the means that is adopted, and *Sakshatkara* is the goal of all accomplishments in life.

In a restricted sense, *Siddhi* refers to psychic powers or the powers of the mind. It is this theme which will be detailed upon in this present book.

## FOUR MODES OF SIDDHIS

Psychic powers manifest in these four modes:

(1) Subnormal
(2) Abnormal
(3) Normal
(4) Supernormal

(1) Animals possess subnormal psychic abilities. They possess amazing powers. Dogs are well known for their keen power of detection through smell.

Different animals and birds are equipped with different powers which are not possessed by human personality. Birds fly in the air; however, this is not viewed with amazement by human beings. But when a Yogi is able to levitate, it is considered a most wonderful development. Fishes live in water, they have the instinctive ability for controlling the water element.

For centuries people in every country of the world have associated good and evil omen with animals and their movements.

(2) When there is an abnormal development in human personality, the mind acquires a special form of sensitivity for a short duration. A person may become highly sensitive to the subtler forces that surround the lives of people. He may foretell events pertaining to his friends and neighbors. He may read the minds of others. He may become a spiritualistic medium conveying the message of the 'dead' to the 'living' relatives. But these powers arising out of an eccentric or abnormal development of the mind must vanish when normality is restored to one's personality. Therefore, these are not desirable in spiritual advancement.

(3) Normal powers are not so glaring to human eyes. People develop amazing accomplishments in various fields of science and art. They develop various qualities of head and heart. All these are *Siddhis* or perfections that adorn a human personality with beauty and significance. Endurance during the trying conditions of life, persistance in pursuing a right cause, detachment from the sense-objects of the world, balance of mind, faith in God, the art of

pursuading others to a right cause, and similar abilities, are normal powers that enable a person to live as a dignified human being.

(4) As a Yogi advances on the path of Yoga, he rises beyond the concepts of normality. He discovers supernormal powers of the mind. He acquires these powers and utilizes them for the good of humanity, and for the spiritual unfoldment of his inner spirit.

*Lord *Krishna* was the Lord of psychic powers. He was able to show the Cosmic Form of the Self to his disciple *Arjuna.* He manifested numerous powers to promote harmony and peace in the war-torn world of his time.

Lord *Jesus* stilled the waves of the ocean. He brought a dead person to life. He healed numerous persons afflicted with leprosy and other dreadful diseases. He showed the resurrection of his body after his crucifixion. His life abounds with countless illustrations of the supernormal powers of the mind.

Ancient Yogic literature is replete with the accounts of miraculous powers of great Yogis, Sages and Saints.

Lord *Hanuman,* the servant of Divine Incarnation *Rama,* was endowed with all major and minor *Siddhis.*

## EIGHT MAJOR SIDDHIS

A Yogi having passed on from normal to supernormal levels of consciousness becomes the possessor of these eight major *Siddhis:*

**See illustrated book "YOGA OF PERFECTION" by Swami Jyotir Maya Nanda.*

(1) *Anima* -- Minuteness -- A Yogi can render his body as small as he wishes.

(2) *Mahima* – Heaviness or Greatness – He can assume a body as big or gigantic as he may please.

(3) *Laghima* -- Lightness -- He may become lighter than cotton fibers. He can even dance on the cobwebs of the spiders.

(4) *Prapti* -- Attainment -- He can approach distant objects by extending his subtle senses.

(5) *Prakamya* – Infallible desires – He becomes endowed with immense will-power. He can acquire whatever he desires.

(6) *Ishittwa* -- Lordliness -- He develops the power of creation.

(7) *Vashittwa* -- Control -- He develops perfect control over all objects and elements of the world.

(8) *Kamavasayittwa*--Highest bliss--He attains the highest limit of joy, and therefore, complete fulfillment of all desires.

Further a Yogi manifests these fourteen minor *Siddhis* in his personality by adopting different forms of meditation:

(1) The power of discerning into past, present and future.

(2) Power of knowing the mind of others.

(3) Control over elements.

(4) Mastery over hunger and thirst.

(5) Entering into other's body.

(6) Assuming any form according to will.

(7) Moving with the speed of mind along with the body.

(8) Companionship with gods or subtle spiritual beings.

(9) Knowing the languages of animals and birds.

(10) Knowing the details of one's past lives.

(11) Materializing and dematerializing the body even in life.

(12) Subjugating the minds of others.

(13) Development of extra-sensory perceptions.

(14) Possessing the powers of clairvoyance, clairaudience etc..

These and many more minor powers are acquired by a Yogi according to his interest and effort.

## TECHNIQUES IN RAJA YOGA FOR THE DEVELOPMENT OF PSYCHIC POWERS

Raja Yoga of *Patanjali Maharshi* gives many methods of unfolding the latent powers of the mind towards the promotion of spiritual evolution and mystic freedom of the soul. These methods contain a profound insight into the workings of the mind.

## THE EIGHT LIMBS OF RAJA YOGA

Raja Yoga presents a rational system of integrating one's personality and discovering one's spiritual resources through the following eight steps:

(1) *Yama* -- Ethical restraints -- *Ahimsa* (non-violence), *Satyam* (truthfulness), *Brahmacharya* (control and sublimation of sex-energy), *Asteya* (non-stealing), and *Aparigraha* (non-covetousness).

(2) *Niyama* -- Ethical observances -- *Shauch* (physical and mental purity), *Santosh* (contentment), *Tapas* (austerity), *Swadhyaya* (study of scriptures and repetition of Mantra or Divine Name), and *Ishwar Pranidhana* (surrender to God).

(3) *Asana* -- Physical poses for the practice of meditation.

(4) *Pranayama* -- Control over vital forces by the practice of breathing exercises.

(5) *Pratyahara* -- Withdrawal of the senses.

(6) *Dharana* -- Concentration of the mind.

(7) *Dhyana* -- Meditation.

(8) *Samadhi* -- Super-consciousness.

The first five steps are called *Vahiranga Sadhana* or indirect means for discovering the spiritual resources in one's personality. They are preparatory for the practice of the last three: Concentration, Meditation and *Samadhi*. These three constitute the

direct means *(Antaranga Sadhana)* for the attainment of Self-realization.

* Concentration, Meditation and *Samadhi* -- these three together are called *Samyama* (mental restraint). *Samyama* is the key to unlock the numerous powers of the mind.

The *Vibhuti Pada* of Raja Yoga describes various powers that are attained by different modes of *Samyama.* One desirous of these powers can attain them.

It is important to note that Raja Yoga, having described these psychic powers and the method of attaining them, concludes with the statement:

"These *Siddhis* are obstacles to the attainment of *Samadhi* because they are out-going developments."

*Vibhuti Pad-37*

As in the case of any form of power, the proper use of it enhances one's progress and evolution, but improper use of it degrades and brings about a downfall from the heights of Yoga.

Therefore, an aspirant does not run after *Siddhis* or psychic powers. However, he does not ignore the fact that when the mind moves to the Divine Self, it must unfold its latent powers. Certain *Siddhis* or psychic powers are bound to manifest in the life of a Yogi who is wending his steps to the Self which is the source of endless powers.

A Yogi who is ascending the ladder of Yoga under proper guidance and with a vision of

**See illustrated book "CONCENTRATION AND MEDITATION" by Swami Jyotir Maya Nanda.*

integration in life will become humbler and more judicious with the development of psychic powers.

A tree laden with fruits bows down in humility. A Yogi laden with spiritual powers becomes humble, compassionate, loving, and blissful.

When the development of any psychic ability causes pride, egoism, vanity cruelty, and infatuation, it is of a negative nature. It is this form of power that must be considered as an obstacle to spiritual advancement.

When a person practises the advanced techniques of Raja Yoga for serving the egoistic vision of his life, he is working for the development of those psychic powers which will obstruct his spiritual growth. Such psychic powers will not be handled with a healthy reason, and therefore will cause a disbalance in the person who has developed them, and will become a source of disharmony for the world.

In a healthy spiritual movement, some powers unfold automatically on the basis of the Karmic structure of one's personality. Some powers a Yogi endeavours to acquire by adopting various techniques with a purpose of serving humanity, and thereby accelerating his spiritual movement.

Therefore, it is unwise to condemn all *Siddhis* calling them obstacles to Self-realization, nor should one accept them all, considering them as the most desirous developments in life. But in the same way as different types of wealth and power are acquired by people according to their different tastes and temperaments, in the same way a spiritual aspirant

must unfold his mental talents and powers to suit his spiritual movement in accordance with his personality.

All *Siddhis* are means to an end. When they are considered as an end in themselves they become a source of illusion and mental limitation. Therefore, an aspirant must learn to discover the endless powers of the mind in order to promote his spiritual movement leading to Self-realization.

The Katha Upanishad says, *"Nayam Atma Balaheenena Labhyah"* – This Self cannot be acquired by one who is destitute of strength.

The understanding of psychic powers and the secrets of developing them are important for conquering all weaknesses of body and mind. The Path of *Siddhi* is the path of power and spiritual strength. You move on from strength to greater strength, from success to a greater form of success, and from a glorious height of attainment to yet more glorious summits of Divine Glory!

## BEWARE OF PSEUDO YOGIS AND THEIR SIDDHIS

People who possess real psychic powers do not go on bragging about them. They are not interested in exhibitionism. They are rare souls who direct their powers towards the welfare of humanity, and express them only when there is a real need in the world. They are guided by the Divine Will operating through them. They do not handle their powers on the basis of an uncultured intellect and an impure ego. Therefore, when compelled by the masses, they do not show a single power.

Such was the case of Lord Jesus when he was asked to show miracles for the sake of mere fun and amusement. When Herod asked Lord Jesus to show miracles, the latter remained quiet.

There are many who claim to have developed psychic powers. They perform various tricks to deceive the masses for the sake of money. They are filled with selfish desires and egoistic perversions.

A false Yogi used to adopt an electrical device to show spiritual light before his devotees. He used to switch on a tiny electrical bulb close to his heart from underneath his garment during a period of meditation. People were highly convinced of the immense powers of the 'Yogi.' But when the fraud was discovered, they were intensely frustrated.

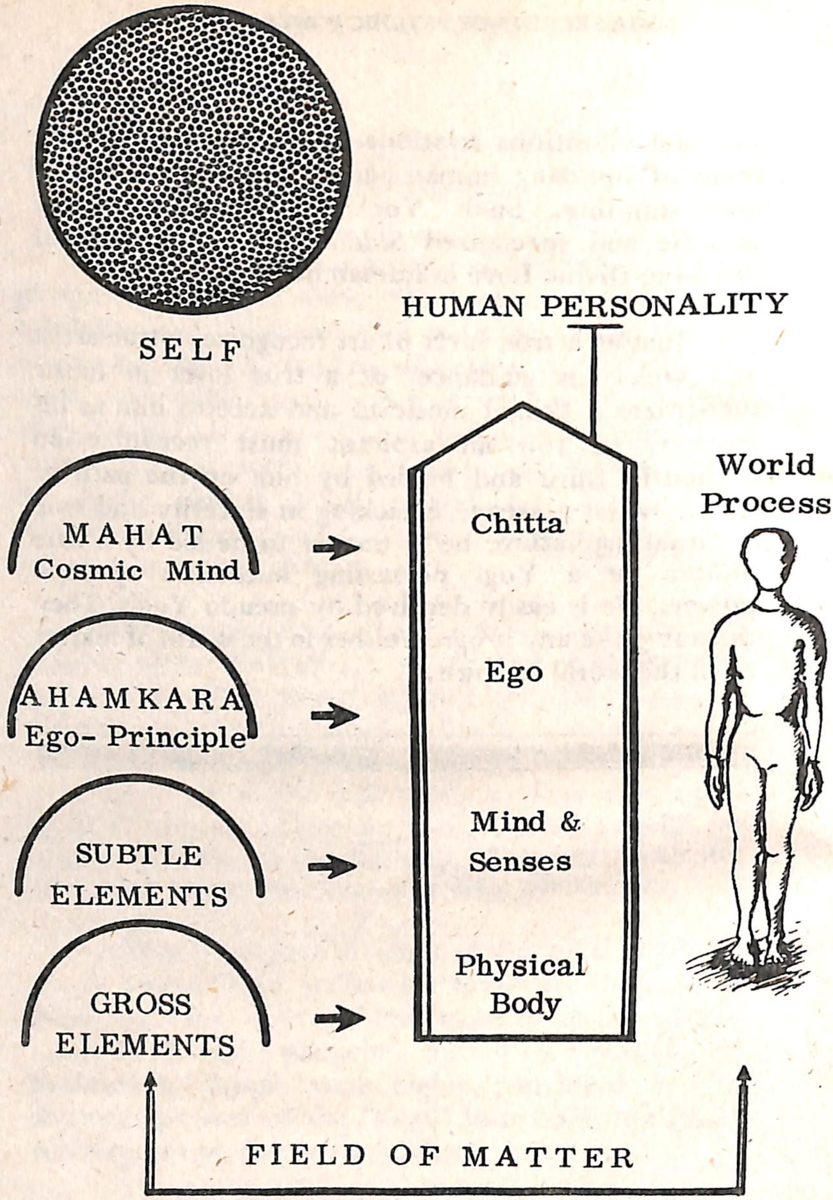
*Real Yogis promote devotion to God. They help their disciples to discover their inner spiritual basis. They work miracles in transforming the lives of people who follow their teachings. Unawares, his

**Read "APPLIED YOGA" by Swami Jyotir Maya Nanda.*

spiritual vibrations continue to work miracles in the form of uplifting human beings to a higher plane of understanding. Such Yogis may perform more specific and specialized *Siddhis* for the purpose of instilling Divine Love in human beings.

Just as a true lover of art recognizes a true artist and seeks his guidance, or a true lover of music recognizes a skilled musician and accepts him as his teacher, so too an aspirant must recognize an authentic Guru and be led by him on the path of Yoga. When a seeker is lacking in sincerity and true spiritual aspiration, he is unable to be led by a true *Siddha* or a Yogi possessing authentic spiritual powers. He is easily deceived by pseudo Yogis. They do not make any progress either in the world of matter or in the world of spirit.

**See illustrated book "YOGA GUIDE" by Swami Jyotir Maya Nanda.*




# SPIRIT & MATTER

# SAMADHIS AND SIDDHIS

*Samadhi* is the crowning glory of the practice of Yoga. Practice of *Yama* (restraints) and *Niyama* (observances), *Asana* (physical postures), *Pranayama* (control of vital airs) and *Pratyahara* (withdrawal of the senses) – these constitute the indirect means for the practice of *Samadhi.*

Concentration and meditation constitute the direct means to *Samadhi. Vairagya* or dispassion is the main aid in one's progress in lower *Samadhi.*

Concentration is the focussing of the mind on one object or point. Meditation is the continuity of focus, continuity of one perception.

*Samadhi* is the intensity of meditation, when *Chitta* becomes, as it were, devoid of its own form, and shines with the object of meditation alone. *Chitta* assumes the form of the object of meditation due to the intensity of practice, and looses its own form, as it were.

*Samadhi* is of two types: *Samprajnata* and *Asamprajnata.* In *Samprajnata Samadhi* or lower *Samadhi* there is some support for the mind. But in *Asamprajnata Samadhi* there is no support for the mind.

*Samprajnata Samadhi* is of six types:

(1) *Savitarka Samadhi* – When one attains *Samadhi* with reference to a physical object without

removing the confusion of the Name, Form and Idea, it is known as *Savitarka Samadhi.*

(2) *Nirvitarka Samadhi* – When one attains *Samadhi* with reference to a physical object by removing the confusion of Name, Form and Idea, and by focussing the mind on the object alone.

(3) *Savichara Samadhi* -- When a Yogi enters into the subtle world through the practice of *Samadhi* and focuses his mind on subtle elements without removing the idea of time and space.

(4) *Nirvichara Samadhi* -- When a Yogi enters into the subtle world having removed the idea of time and space.

(5) *Sananada Samadhi* – *Samadhi* pertaining to *Ahamkara*-plane; the plane of mind which sustains egoism. It is filled with joy, therefore the name is joyous *Samadhi.*

(6) *Sasmita Samadhi* – *Samadhi* pertaining to *Chitta* which is the root of ego-principle. There is no complete universalization of the spirit in this level.

*Asamprajnata Samadhi* is that in which even the impressions of the lower *Samadhi* are checked; which transcends even the mind itself, and therefore bestows complete freedom. It destroys the seeds of Karmas and therefore is known as *Nirbija Samadhi.*

Practice of concentration, meditation and *Samadhi* is the key to all *Siddhis.* Various spiritual experiences arise while a Yogi ascends the ladder of Yoga and enters into subtler planes of existence.

When a Yogi is practising *Savitarka Samadhi*, he experiences the light of the higher mind increasing by degrees. He is in the state of *Prathama Kalpita* -- the neophyte state.

When he continues his practice, he experiences *Savichara* and *Nirvichara Samadhis*. When *Nirvichara Samadhi* matures a Yogi grows in purity until he experiences *Ritambhara Prajna* – consciousness filled with truth. He attains the state of *Madhu bhumika* – where he experiences felicity even like the tasting of honey. The experience is called *Madhu mati* -- the yielder of honey.

The perfection of *Savichara Samadhi* leads him to the state of *Prajna Jyoti* – where the spiritual light shines brighter and brighter. One acquires mastery over senses and objects.

Gradually the Yogi attains the state of *Vishoka* or *Jyotish mati* wherein, there is no grief, and consciousness is filled with light. He attains the state of *Madhu Pratika* – the triple *Siddhis* of *Manojavitwa* -- movement like the mind, *Vikarana Bhava* – working with the senses without the body, and *Pradhana Jaya* – mastery over nature. His experience is known as *Akranta Bhavaniya* -- freedom from misery and grief.

When *Asamprajnata Samadhi* matures one attains the experience of *Dharma Megha* – or the cloud of *Dharma*. The eternal *Dharma* is the experience of the immortality of the Self. This showers itself when *Asamprajnata Samadhi* has removed all the impressions of lower *Samadhi* and rendered the *Chitta* free from all blemishes. *Dharma Megha Samadhi* bestows *Kaivalya* or independence.

Thus a Yogi, having crossed all layers of matter, having transcended all clouds of objectivity, enters into the Supreme Self where there is neither sorrow nor elation, where there is neither hunger nor thirst, neither birth nor death. He attains the Supreme.

A Yogi who has attained *Kaivalya* or Liberation is called a *Jivan Mukta* – liberated-in-life. He is known as *Stitha Prajna* (a man of steady wisdom). Lord *Krishna* gives the description of such a Sage in the *Gita.* A Sage is always established in his *Swaroopa* or *Atman* (Self) even while engaged in activities. He is ever in *Sahaja Samadhi* (natural superconsciousness), and he works as an instrument of the Lord to carry out His will for Cosmic Welfare. He is free from egoism, attachment, or possessions. His bliss is indescribable, his glroy is ineffable, his greatness is unfathomable.

*Read "Waking, Dreaming & Deep Sleep" by Swami Jyotir Maya Nanda.



# CHAPTER II

# PSYCHIC POWERS OF RAJA YOGA



BHAGAVAN KRISHNA
(The Lord of Siddhis)

Courtesy: Gita Press, Gorakhpur, India

## VIBUTI PAD

(Chapter dealing with the *Siddhis* Acquired by the practice of Yoga)

This is the third chapter of Raja Yoga which deals with the internal means, such as *Dharana* (concentration), *Dhyana* (meditation) and *Samadhi* (superconsciousness) for the attainment of various psychic powers, for purifying the mind-stuff and realizing the Goal of life, *Kaivalya* (independence) or Self-realization.

The description of psychic powers and the methods of their attainment are meant to induce faith in the aspirants. They act as encouragements on the path. Further, this chapter reveals the inexhaustible powers of the Soul that are latent in every human being and that can be awakened by proper methods towards the control and mastery over the mental energy of man.

*Samyama* (the combined practice of *Dharana*-concentration, *Dhyana*-meditation and *Samadhi*-superconsciousness) is the master-key to unlock the inner treasure of spiritual powers. The practice of *Samyama* endows the Yogi with tremendous strength. *Samyama* embelishes the *Chitta* or the mind-stuff. It reveals the inner powers. It is the only lamp with the help of which a Yogi descends into the mysterious depths of the heart and recognizes the hidden powers of spirit, and awakens them for enhancing his own spiritual evolution, and also for serving humanity.

Now we describe the *Samyama* which is the secret of all mental powers.

## DHARANA OR CONCENTRATION

### SUTRA 1

DESHA BANDHAH CHITTASYA DHARANA.

*Desha* – Place. *Bandhah* – To bind. *Chittasya* – Of the *Chitta*. *Dharana* -- Concentration.

MEANING: Concentration is binding the *Chitta* to a place or object.

EXPLANATION: Concentration is the focusing of the mind on any point or object (internal or external), or on any idea. In ordinary cases, the mind is distracted. It has nothing to hold on to. But a Yogi, having acquired *Pratyahara* or withdrawal of the senses, focuses the mind on one point, place, idea or object for the practice of the deeper means of Yoga.

Where to focus the mind? *Ajna Chakra* -- the center between the eye-brows, the *Anahata Chakra* or the heart center, and other centers of *Kundalini* in the *Sushumna* (spinal column). These are internal centers where one can focus the mind for practising concentration.

Moon, pole-star, crystal, candle light, or any object of one's choice, are external centers for focusing the mind. Ideas such as peace, purity, and joy constitute abstract objects for focusing the mind. While the moon, pole-star, crystal, candle light and others are concrete objects.

*Chitta* or the mind-stuff must be focused on any object or point or center. It should not be allowed to wander aimlessly.

The focusing of the mind is similar to focusing the rays of the Sun through a lens. The scattered rays

of the Sun do not burn, but when concentrated they produce fire. Even so, the scattered rays of the mind do not produce powers, but when they are concentrated, the mind reveals its hidden powers.

What was difficult before, becomes easy when you have acquired concentration. What was vexing before, becomes a trifle after gaining success in concentration. The thoughts become clearer, more systematized and powerful. Human personality becomes magnetic and influencial. What is done in six hours can be done in one hour, through a concentrated mind.

Memory power is enhanced considerably. The body receives healthy vibrations when the mind is steady and concentrated. Therefore, practice of concentration has innumerable advantages. One must practise concentration every day.

A quiet place, the charming spectacles of nature, valleys of the mountains, solitudes of the forests, the banks of the murmering rivers, the heights of the mountains, the shores of the ocean -- these are the inspiring places for attaining quick success in the practice of concentration, meditation and *Samadhi.* But when these places are not available, one should set apart a place in one's own house, preferably a room, exclusively meant for the practice of meditation.

The duration of time in the early hours of the morning from 3:30 A.M. to 6 A.M. is very favorable for all religious practices such as concentration, meditation, prayer, *Japa* (repetition of mystic formulas or divine names), and study of scriptures. The scriptures of Yoga call this period *Brahma Muhurta* -- that which is sanctified by *Brahman* or the

Divine Self. An aspirant should not allow this auspicious period to be lost in a slothful slumber frothing with essenceless dreams.

The buds bloom in the silent hours of the morning. So too, spiritual aspirations bloom and blossom during the silent hours of meditation practised in the gentle environment of dawn.

Evening hours are also suitable. One should practice meditation at least once every day, but the aspirants desirous of intense *Sadhana* may practice four times according to their capacity. Start with fifteen minutes then gradually increase the practice for half an hour in each sitting. Advanced students may sit for a longer duration. However, one should not force oneself. You will be guided by your own self during concentration and you will know when to increase the time and to what extent.

To begin with, practice concentration on a candle flame. Look at it with a steady gaze. Be seated in *Padmasana* (lotus pose) or *Siddhasana* (perfect pose), or any other comfortable pose. Then, close your eyes and visualize the same light on the *Ajna Chakra* between the eye-brows.

Continue this practice until the external help of a flame is not needed. Then, fix your mind on the picture of your deity (such as *Jesus, Rama,* or *Krishna* or any divine personality). Later you may adopt abstract forms of concentration. When one step is conquered, the higher steps reveal themselves gradually. An aspirant must be patient and perseverent.

## DHYANA OR MEDITATION

### SUTRA 2

TATRA PRATYAIKATNATA DHYANAM.

*Tatra* – In that. *Pratyaya* – Of *Vritti* or thought-wave. *Ekatanata* -- Continuity. *Dhyanam* – Meditation.

MEANING: In that (object of concentration) when the *Vritti* (thought-wave) of the mind flows on continuously, it is known as meditation.

EXPLANATION: Concentration is the focusing of the mind at a point or at an object. But meditation is the continuity of the focused state of mind. It is the deepening of concentration.

In the state of concentration the mind gathers its rays or thought-waves from different objects of the world and focuses them on one object of concentration. In the state of meditation, the mind continues its focused state without interruption.

One never knows when the concentration ends and meditation begins. A beginner in this practice swings from concentration to meditation, and from meditation to concentration. After repeated practice, he acquires success in meditation and becomes an adept in it.

In meditation there is a continuity of one perception. The force of *Rajas* (the principle of activity) is checked considerably. The vision of the Self shines brighter and brighter through the meditative state of mind, as the meditation is intensified more and more.

Meditation is the most effective remedy for all forms of worries and anxieties of the day-to-day life. Meditation is the key to solve all the problems of the world. Meditation sets forth positive vibrations. It enriches blood and infuses healthy vibrations in the body and mind. Meditation leads to success, prosperity, strength, health, wisdom and God-realization.

With the perfection of meditation, one attains *Samadhi* or superconsciousness which is described in the following Sutra.

## SAMADHI OR SUPERCONSCIOUSNESS

### SUTRA 3

TADEVARTHAMATRA NIRBHASAM SWARUPA SHUNYAMIVA SAMADHI.

*Tadeva* – That itself. *Arthamatra Nirbhasam* -- When the object alone shines. *Swarupa Shunyamiva* -- The mind-stuff loses itself as it were. *Samadhi* – Superconsciousness.

MEANING: That (meditation) itself becomes *Samadhi* or superconscious state of mind when the object alone shines, and the mind is lost in the object of meditation.

EXPLANATION: When meditation deepens, one attains *Samadhi.* In the state of meditation one is conscious of these three forms of feeling: (1) This is the object to be meditated upon. (2) This is the process of meditation. (3) I am meditating.

But when the meditation deepens, the object meditated upon shines more and more. The mind is, as it were, lost in the object of meditation. One delves deep in the mysteries of the object alone without allowing the feeling of 'meditator' and 'meditation.'

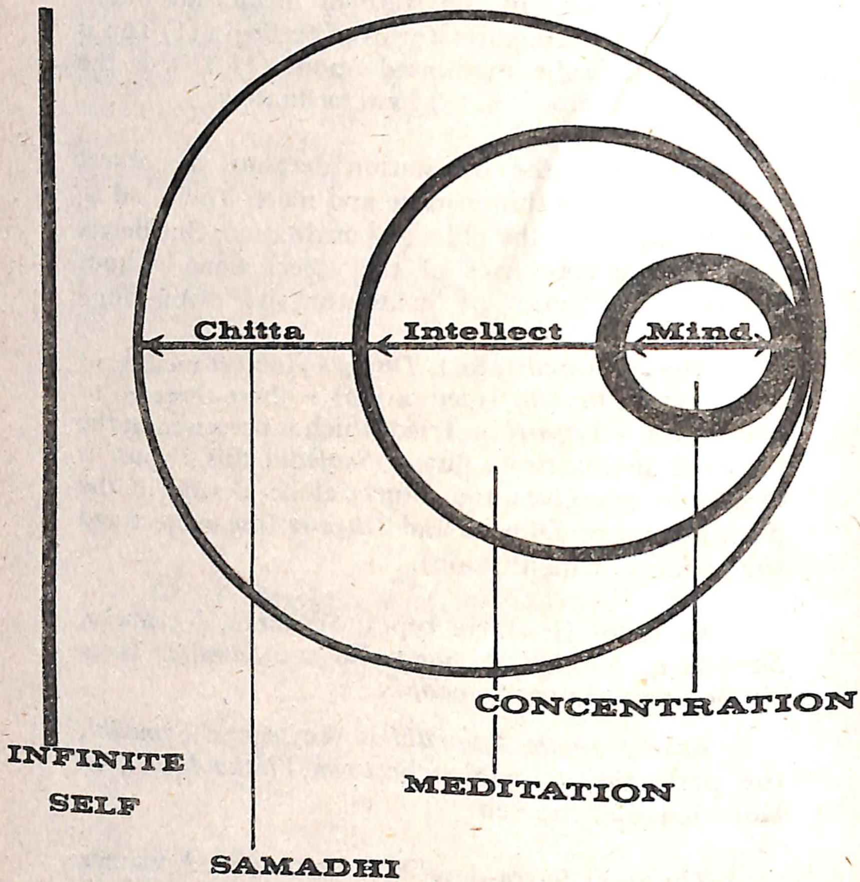
*Dhyata* (meditator), *Dhyeya* (object meditated upon) and *Dhyana* (meditation) – these three go to constitute a *Triputi* or Triad which is perceived in the state of meditation. But in *Samadhi* this *Triputi* is lost, one perceives the object alone, devoid of the perceptions of *Dhyata* and *Dhyana* (the subject and the process of meditation).

*Samadhi* is of six types: *Savitarka, Nirvitarka, Savichara, Nirvichara, Sanandha* and *Sasmita.* These six belong to lower *Samadhi.*

*Asamprajnata Samadhi* is the highest *Samadhi*, the perfection of which bestows *Viveka Khyati* or Knowledge of the Self.

The next Sutra describes the combined practice of these three: *Dharana, Dhyana* and *Samadhi.*

# SAMYAMA




*SAMYAMA – the combined practice of concentration, meditation and Samadhi -- is the mystic lamp with the help of which a Yogi discovers the endless powers of the mind. During the state of concentration he is confined to the small circle of the mind, but as he enters into meditation the sphere of intellect reveals a wider circle of his consciousness. In Samadhi, he continues to experience increasing expansions in consciousness in the depths of the Chitta, and finally he realizes the infinite expansion of the Self in the state of Kaivalya or Liberation.*

## SAMYAMA

### SUTRA 4

### TRAYAMEKATRA SAMYAMAH.

*Trayam* – Of the three. *Ikatra* – Together. *Samyamah* – Combined practice of concentration, meditation and *Samadhi.*

MEANING: These three together are called *Samyama.*

EXPLANATION: *Dharana, Dhyana* and *Samadhi* when practised together go to constitute *Samyama.* Advanced Yogis practise *Samyama* on various objects and thus render their *Chitta* as pure as crystal. Aspirants succeed in practising *Dharana* and *Dhyana* together, but to acquire success in *Samadhi* demands greater effort and more sustained practice.

When *Samadhi* is acquired one practises these three together – in other words, one starts with concentration; concentration deepens and meditation begins; with the deepening of meditation, *Samadhi* supervenes.

With a slight rising of *Rajas* (principle of activity), one comes down from *Samadhi,* and meditation continues. With the further increase of *Rajas, Dhyana* (meditation) breaks and concentration continues, which is further distracted and interrupted by various thoughts. The continuous and sustained practice of *Samyama* removes *Rajas* and the subconscious *Rajasic* impressions, and secures a natural and spontaneous serenity of mind at all times.

## THE LIGHT OF INTUITION

### SUTRA 5

### TAJJAYAT PRAJNALOKAH.

*Tajjayat* – By conquering that; *Prajnalokah* -- There arises intuitive light.

MEANING: By conquering *Samyama*, a Yogi attains the light of intuition.

EXPLANATION: By constant practice of concentration, meditation and *Samadhi*, a Yogi acquires the ability of performing *Samyama* on any object that he wishes to meditate upon. He gains an intensity of meditation in a very short time. He can direct the concentrated attention of his mind on any object, condition, circumstance or situation.

As a result of constant practice of *Samyama*, his intellect becomes freed from the influences of *Rajas* (principle of activity) and *Tamas* (principle of inertia). His reasoning faculty becomes luminous and bright. Just as the moon shines effulgent when it is freed from the dark clouds, so too, the intellect, freed from the dark clouds of egoistic confusions, shines bright with the light of intuition.

The purpose for which this intuitive light is used is described in the following Sutra.

## STATES OF CHITTA

### SUTRA 6

### TASYA BHUMISHU VINIYOGAH

*Tasya* – Of *Samyama. Bhumishu* – In the states of the *Chitta. Viniyogah* – To be used.

MEANING: *Samyama* is to be used towards the attainment of the different states of the *Chitta.*

EXPLANATION: The Light of Intuition is veiled by the impressions of afflictions (ignorance, egoism, attachment, hatred and fear of death). But by the constant practice of the *Samyama* (combination of *Dharana, Dhyana* and *Samadhi*), the Light of the Intellect shines brighter and brighter and reveals the hidden treasure of the spiritual life.

Though this Intuitive Light can be used for acquiring various psychic powers, which we will study in the following Sutras, the central purpose of the attainment of this Divine Light is to ascend the ladder of *Samadhi,* in order to acquire Absolute Independence or *Kaivalya* – freedom from the meshes of *Prakriti* and cessation of all pain.

*Savitarka* is *Samadhi* in the gross plane.

*Nirvitarka* is *Samadhi* in the gross plane, devoid of the awareness of time and space.

*Savichara* is *Samadhi* in the subtle plane.

*Nirvichara* is *Samadhi* in the subtle plane, with subtle objects, devoid of the awareness of time and space.

*Sananda* is *Samadhi* pertaining to *Ahamkara Tattwa* or the purified mind from which proceed the ego, the senses and the elements. It is filled with bliss.

*Sasmita* is *Samadhi* pertaining to the causal body whence arises *Ahamkara Tattwa* or the ego-principle. In this state there is a constant perception of "I Am."

The perfection of *Sasmita* bestows *Viveka Khyati*,. or the knowledge of the difference between *Chitta* (mind-stuff) and *Purusha* (Spirit). The fire of this knowledge destroys all the impressions of *Kleshas* (affliction), and enables one to attain *Asamprajnata Samadhi* wherein the mind has no support, no thought-wave, but it returns to its constituent elements (the Gunas), leaving the *Purusha* (the Spirit) sunk in ever-increasing silence and freedom.

These are the ***Bhumis*** or states towards which *Samyama* should be applied.

These three: *Dharana, Dhyana* and *Samadhi*, are internal means compared to the first five limbs of Yoga. This is described in the next Sutra.

***See illustrated book "CONCENTRATION AND MEDITATION" by Swami Jyotir Maya Nanda.***

## SUTRA

### TRYAMANTARANGAM PURVEBHYAH.

*Tryam* -- These three. *Antaranga* -- Internal. *Purvebhyah* - With reference to the preceding ones.

MEANING: These three limbs *(Dharana, Dhyana* and *Samadhi)* are internal with reference to the preceding ones (*Yama* - restraints, *Niyama* - observances, *Asana* - posture, *Pranayama* - breath control, *Pratyahara* - withdrawal of the senses).

*Yama* and *Niyama* lay down the foundation of the Yoga practice.

*Pranayama* refers to the breathing exercises for conserving Pranic energy; it influences the vital sheath of the body.

*Pratyahara* prepares one to enter into *Manomaya Kosha* or the mental sheath.

*Dhyana* enables one to conquer the mental sheath and to enter into the intellectual sheath *(Vijnanamaya Kosha).*

*Dhyana* or meditation, and *Samadhi* or superconsciousness, enable one to conquer the intellect by gradual degrees, and to enter into *Anandamaya Kosha* (bliss sheath).

Thus these three: *Dharana, Dhyana* and *Samadhi*, directly concern the mind, while the other five: *Yama, Niyama, Asana, Pranayama* and *Pratyahara*, are preparatory to these practices. Therefore, these five are called external means of Yoga.

*Yama, Niyama, Asana, Pranayama* and *Pratyahara* constitute *Vahiranga Sadhana* or external means or indirect means. While *Dharana, Dhyana* and *Samadhi* constitute internal means or *Antaranga Sadhana* or direct means.

But even though these three are internal compared to *Yama,Niyama* etc., yet they are external compared to *Asamprajnata Samadhi* (the highest *Samadhi*). This is described in the following Sutra.

## NIRBIJA SAMADHI

### SUTRA 8

### TADAPI BAHIRANGAM NIRBIJASYA

*Tadapi* – Even that also. *Bahirangam* – External. *Asamprajnata Samadhi* – For *Asamprajnata*.

MEANING: Even these *(Dharana, Dhyana* and *Samadhi)* are external means for the attainment of *Asamprajnata Samadhi* or the highest *Samadhi*.

EXPLANATION: With reference to lower *Samadhi*, *Yama* etc. are the external means, and *Dharana* or concentration etc. are internal means.

But with reference to the highest *Samadhi, Dharana, Dhyana* and *Samadhi* are the external means, and *Para Vairagya* or supreme dispassion is the internal means. In a Royal palace there are various gates; having passed through, you are allowed to be in the presence of the king. When you cross the first gate, the second gate becomes internal and the first external. When you cross the third gate, the second and third become external and the fourth internal.

Even so *Yama, Niyama* etc. are external, and *Dharana, Dhyana* and *Samadhi* become external, and *Nirbija Samadhi* or *Asamprajnata Samadhi* wherein all the seeds of afflictions are destroyed, becomes the internal.

The manner in which the *Chitta* (mind-stuff) undergoes its modifications during the attainment of *Samadhis* is described in the following Sutras.

## NIRODHA PARINAMAH

(Modifications of Control)

### SUTRA 9

VYUTTHAN NIRODHA SAMSKARAYOH ABHIBHAVA PRADURBHAVAU NIRODHAKSHANA CHITTANVAYAH NIRODHA PARINAMAH.

*Vyutthan* -- Outgoing. *Nirodha* – Controlled. *Samskarayoh* -- Impressions. *Abhibhava* -- Supression. *Pradurbhavau* -- Emergence. *Nirodhakshana* – The moment of control. *Chittanvayah* – *Chitta* being involved in. *Nirodha Parinamah* – Modifications of control.

MEANING: The suppression of the 'outgoing' impressions (of lower *Samadhi*), and emergence of the impressions of control (of *Asamprajnata Samadhi*), such is the moment when the *Chitta* or the mind-stuff becomes involved in the modifications of control.

EXPLANATION: In order to understand this Sutra an aspirant must understand that the *Chitta* or the mind-stuff passes through the following five states:

(1) *Mudha* or dull. In this state the *Chitta* is overpowered by *Tamas* or inertia. It is overcome by laziness, sloth, grief, and gross veils of illusion.

(2) *Kshipta* or distracted. In this state the *Chitta* is overcome by increasing *Rajas* or the principle of activity and passion. It becomes restless and unsteady. It abounds with numerous desires, and wanders like a restless monkey on the tree of one's personality.

(3) *Vikshipta* or partially distracted. In this state the *Chitta* is gradually overpowered by *Sattwa* or purity. Therefore, distractions begin to deminish, and poise is revealed more and more. It is this state which promotes the practice of control of the senses *(Pratyahara)*, and concentration exercises.

The impressions that are developed during these three states are called *Vyutthan Samskaras* or outgoing impressions of the mind.

(4) *Ekagrata* or one-pointedness. In this state the *Chitta* is able to focus itself on any object, thought or idea, with great ease and felicity. A Yogi begins to ascend the various steps of lower *Samadhi (Samprajnata Samadhi)*.

Compared to the first three states, this state is ingoing or internalized.

(5) *Nirodha* or controlled state. In this state the *Chitta* is filled with *Sattwa* or purity. A Yogi begins to experience the highest *Samadhi* called *Asamprajnata.* He does not need any support for his mind. He sees the disappearance of all worldly impressions.

Compared to this last state, all foregoing states are called *Vyutthana* or outgoing states of mind.

This present Sutra explains that as a Yogi begins to experience *Asamprajnata Samadhi* or the highest state of superconsciousness in which no support is needed from the world of matter, his *Chitta* sees the disappearance of the impressions of *Samprajnata Samadhi* or lower *Samadhi.* In lower *Samadhi* his mind was directed to one point. Even this point is given up in the heights of *Asamprajnata Samadhi.*

A Yogi experiences the gradual disappearance of all outgoing impressions, and the emergence of ingoing or controlled impressions of the mind. The *Chitta* thus involved in these two states, is said to undergo the modifications of control or *Nirodha Parinama.*

## PEACEFUL FLOW OF MIND

### SUTRA 10

TASYA PRASHANTA VAHITA SAMSKARAT

*Tasya* -- Of the *Chitta*. *Prashanta* -- Peaceful. *Vahita* -- Flow. *Samskarat* -- By the force of impressions.

MEANING: The *Chitta* (mind) attains the state of a peaceful flow by the force of the impressions of control.

EXPLANATION: The impressions in the state of *Samadhi* are more powerful than the worldly impressions based upon the out-going movements of the mind. By the regular practice of *Samadhi*, a Yogi destroys all out-going or *Vytthana Samskaras*, and generates *Samadhi Samskaras* (impressions of *Samadhi*).

These *Samadhi Samskaras* destroy all worldly *Samskaras* caused by egoism, attachment and hatred. With the destruction of worldly *Samskaras*, a Yogi experiences the deeper states of *Samadhi*. Thus, he gains more strength to destroy the worldly *Samskaras*. As these *Samskaras* are destroyed, he enters into the profundities of *Samadhi*. As this cycle continues, he attains *Viveka Khyati* or intuitive knowledge of the Self.

The impressions of the *Viveka Khyati* destroy all worldly impressions. But even the impressions of *Viveka Khyati* are checked by the practice of *Para Vairagya* or supreme dispassion, whereby the *Chitta* itself is seen as different from the Self.

The impressions of *Para Vairagya* or supreme dispassion are known as *Samskara Shesha* or residual impressions. They are so known because they put a stop to all other impressions. In *Nirodha Samadhi*, these impressions begin to increase.

The Yogi realizes the increase of his controlling modifications *(Nirodha Parinama)*, and the gradual disappearance of the out-going modifications of the mind.

*Nirodha Samskaras* being thus freed from the impediments of *Vytthana Samskaras*, (the impressions of lower *Samadhi*) flow uninterruptedly in the purified *Chitta*. This is known as the *Prashantavahita* (peaceful flow) of the *Chitta*. It is important to understand that the impressions of lower *Samadhi* are considered 'out-going' with relation to the impressions of the highest *Samadhi*, which are called 'in-going.'

When all 'out-going' inpressions are controlled a Yogi experiences the Unbounded Mystic Peace which surpasses all human understanding.

## SUTRA 11

SARVARTHATA EKAGRATAYOH KSHAYODAYAU CHITTASYA SAMADHI PARINAMAH.

*Sarvarthata* -- All-sidedness of the mind. *Ekagratayoh* -- One-pointedness. *Kshayodayau* -- Disappearance and appearance. *Chittasya* -- Of the mind. *Samadhi Parinamah* -- Modifications of *Samadhi.*

MEANING: When the all-sidedness (distraction) of the *Chitta* disappears and the state of one-pointedness appears, the *Chitta* is said to undergo *Samadhi Parinama* or modifications of *Samadhi.*

EXPLANATION: This *Samadhi Parinama* is the prior state of *Nirodha Parinama* described in the previous Sutra. In this state a Yogi sees the gradual disappearance of the first three states of the mind (Dull, Distracted, and Partially Distracted), and discovers the placid states of one-pointedness through success in lower *Samadhi.* His *Chitta* or the mind flows on from a similar state to another similar state, like the flow of light in a candle flame.

## SUTRA 12

TATAH PUNAH SHANTODITAU TULYAPRATYAYAU CHITTASYA EKAGRATA PARINAMAH.

*Tatah* -- Then. *Punah* -- Again. *Shanta* -- Subsiding. *Uditau* -- Rising. *Tulya* -- Similar. *Pratyayau* -- Thought-waves. *Chittasya* -- Of the mind. *Ekagrata Parinamah* -- Modifications of one-pointedness.

MEANING: When the impressions of *Samadhi* as described in the previous Sutra are intensified, the mind becomes firmly established in the state of *Ekagrata* or one-pointedness.

EXPLANATION: During this state, when one mental wave subsides, there arises a similar mental wave. As long as the lower *Samadhi* continues, the movement of the mind is from similar to similar.

In *Samadhi Parinama*, there is a transition between *Vikshepa* (partially distracted) and *Ekagrata* (one-pointed state of mind). But in *Ekagrata Parinama*, the mind is not concerned with *Vikshepa;* it simply flows on like oil poured from one vessel to another in an unbroken continuity.

In the previous Sutras it has been explained that:

(1) In the state of *Asamprajnata Samadhi* (the highest *Samadhi*) the *Chitta* or the mind-stuff undergoes *Nirodha Parinama* or modification of control. During *Nirodha Parinama*, the impressions of out-going modifications of the mind (of *Samprajnata Samadhi*) disappear, and the impressions of the controlling modifications of the mind appear.

(2) In the state of *Samprajnata Samadhi* (lower *Samadhi*), the all-pointedness of the *Chitta* disappears and the one-pointedness of the *Chitta* appears.

(3) In the state of one-pointedness, *Chitta* undergoes *Ekagrata Parinama* (modification of one-pointedness) which is characterized by the flow of similar thought-waves *(Vrittis)*. *Chitta* or mind-stuff is subject to constant change. But during one-pointedness, the change is from similar thought to similar thought. This flow of similar thought-wave continues until the lower *Samadhi* terminates.

Just as *Chitta* is subject to modifications *(Parinamas)*, even so, the *Indriyas* (senses) and the elements *(Bhutas)* are subject to modifications. This is described in the following Sutra.

**See illustrated book "YOGA OF PERFECTION" (Srimad Bhagavad Gita) by Swami Jyotir Maya Nanda.*

## MODIFICATIONS IN GROSS OBJECTS

### SUTRA 13

ETENA BHUTENDRIYESHU DHARMA LAKSHANA AVASTHA PARINAMA VYAKHYATAH.

*Etena* – By this (the example of *Chitta*). *Bhuta* – Elements. *Indriyeshu* – In the senses. *Dharma Lakshana Avastha Parinamah* – Modifications with reference to *Dharma* (basic stuff) and *Lakshana* (time), *Avastha* (state). *Vyakhyatah* – Have been explained.

MEANING: By this (what has been explained with reference to *Chitta*), the *Dharma, Lakshana* and *Avastha Parinamas* pertaining to elements and the senses should be understood.

EXPLANATION: We have explained that there are three types of modifications:

(1) *Dharma Parinama* refers to modification pertaining to the properties of the basic stuff. *Nirodha Samskaras* (controlling impressions) and the *Vyuthana Samskaras* (impressions during *Samprajnata Samadhi* -- lower *Samadhi*) are the *Dharma Parinama* of the mind-stuff.

Similarly, the conversion of a clod of earth into a pot, and later, the pot into small pieces, are examples of *Dharma Parinama* with reference to Earth which is *Dharma* (the basic stuff). The same applies to all objects and senses.

(2) *Lakshana Prinama* (modification with reference to time): With the rising of the pot, there arises *Lakshana Parinama*. Destruction of the present

form is called *Atita Lakshana Parinama* (modification with reference to past). Appearance of the form which has not yet been experienced is called *Vartamana Lakshana Parinama* (with reference to present). And the state of the *Dharma* (pot) before its manifestation is called *Anagata Lakshana Parinama* – modification with reference to future.

The same applies to objects and senses.

(3) *Avastha Parinama* (modification with reference to the condition of the object): It refers to the *Dharma* (pot) which is characterized by *Vartamana Lakshana Parinama* (or modification with reference to present). In other words, all objects are constantly changing until they lose their present form.

*Parinama* is the process of modification. In this process there is a succession of appearance and disappearance. It is even like the waves in the ocean that intermittently rise and fall. It is even like the burning lamp, in which there is constant change in the flame. However steady an object may appear, when studied deeply, it is found to be a stream of changes, ever-flowing, ever-modifying, ever-changing.

No one can dip himself in the same water in a running stream. In the same way, no one can find the same world, ever again -- the same object once again – because all are changing. And even though the mind believes that it enjoys the same object again and again, it is in fact deluded. Because all are changing, even the mind and the senses.

The transcendental Self alone is the unchanging and immutable reality. *Prakriti*, out of which the world has evolved, is constantly changing and mutable. The three Gunas are subject to constant modifications. The *Mahat* or the Cosmic mind evolved out of the three Gunas, changes intermittently. *Ahamkara*, senses, and elements, the evolutes of the *Mahat Tattwa*, are subject to constant modifications. Apart from *Purusha* or the Self, all are changing.

Perceiving the constant change of the universe, objects, minds and senses, the Sages have described the world to be like bubbles that are going to burst. It is described as a fair of four days. People gather in a fair for a few days and then they depart to their different destinations. Even so, these souls have gathered in the fair of the world-process and will depart to different destinations according to their Karmas.

Those who are dull in the intellect consider the world to be the end of their aspirations. They are after mirage. How can one find endless joy with things that are constantly changing?

The following Sutra describes the *Dharma* (basic stuff) during the modifications.

## MODIFICATIONS DUE TO TIME

### SUTRA 14

SHANTO DITA VYAPADESHYA DHARMA ANUPATI DHARMI.

*Shanta* – Past. *Udita* – Present. *Avyapadeshya* – Future. *Dharma* – Property. *Anupati* – Follows. *Dharmi* – The possessor of the property (the basic stuff).

MEANING: *Dharmi* is implied as a basis for the past, present and future *Dharmas* (properties).

EXPLANATION: Every object has infinite potentialities hidden in it. Due to these potentialities an object will assume various forms. Before the appearance of those forms (properties or *Dharmas*), they were in the state of indescribability *(Avyapadeshya)*.

These properties are hidden in the *Dharmi* and will arise in proper conditions. When a particular *Dharma* (property) arises, it is called *Udita* (present). Having performed its function, it dies out; then it is known as *Shanta* (or past). *Dharmi* is implied in all these changes.

For example: Water is the *Dharmi*. The possibility of assuming the form of ice is hidden in it. When it is converted into ice, water remains in its own nature. When ice melts into water, the water remains the same. Thus there are constant changes and variations in the external objects of the world, but the basic stuff out of which they are fashioned remains the same, underlying all modifications.

An aspirant must analyze these changes, and should enable himself to understand the *Dharmi*, the basic principle that does not change but remains the basic stuff of all the changes, even like gold is for golden ornaments.

Those who see the ornaments lose sight of gold, although gold is never lost. Those who see the external names and forms they only, lose sight of the Supreme Self, though the Supreme Self is never lost.

According to the Philosophy of Raja Yoga, it is *Prakriti* that has assumed all forms, and has undergone all modifications as the basis of them all.

An aspirant is instructed to recognize *Prakriti* by the intuitive vision born of *Samadhi.*

Further, the study of modifications and the understanding that One Stuff assumes various forms, leads to the awakening of various powers when certain types of meditations are taken recourse to.

This chapter explains these technical aspects of modification that has its sway over all, in order that a Yogi is enabled to meditate on whatever he choses, for whatever psychic power or mastery that he desires.

The understanding of this topic is the key to all *Samyamas* (the combined practice of concentration, meditation and *Samadhi*) for acquiring different psychic powers.

* See book "APPLIED YOGA" by Author Swami Jyotir Maya Nanda

Why are the modifications different, though they may be of the same object? This is explained in the following Sutra.

## MEDITATION ON MODIFICATIONS

### SUTRA 15

KRAMA ANYATWAM PARINAMA ANYATWE HETUH.

*Krama* -- Succession. *Anyatwam* – Difference. *Parinama* -- Modification. *Anyatwe* -- Difference. *Hetuh* -- Cause.

MEANING: The difference in modifications is due to difference in the succession of changes.

EXPLANATION: Different successions of changes give rise to different modifications. Water is frozen into ice. There is a succession of reducing the heat in the water, that brings about the modification of ice. Even so,.when heat is added to it successively, it is converted into water, and then into steam. And thus with all objects.

Having described the *Parinamas* or modifications that have their sway over all objects of the world, and also the mind and senses, Raja Yoga proceeds to describe the *Siddhis* (powers) that are attained by practising *Samyama* (combined practice of Concentration, Meditation and *Samadhi*) on these three *Parinamas* (modifications) with reference to any object.

## KNOWLEDGE OF PAST AND FUTURE
## SUTRA 16

PARINAMA TRAYA SAMYAMAT ATITA ANAGATA JNANAM.

*Parinama* – Modification. *Traya* – Three. *Samyamat* – By performing *Samyama*. *Atita* – Past. *Anagata* – Future. *Jnanam* – Knowledge.

MEANING: By practising *Samyama* on the three modifications, one attains the knowledge of past and future.

EXPLANATION: We have already shown how all objects of the world are subject to *Dharma Parinama* (modification pertaining to properties), *Lakshana Parinama* (modification pertaining to time), and *Avastha Parinama* (modification pertaining to condition).

When a Yogi performs *Samyama* on any object with reference to these modifications, he acquires the knowledge of the past of the Object; because every object has within it the impressions of the past conditions and modifications. While ordinary mind perceives the modifications in series, the mind born of *Samadhi* is able to perceive modifications at once without any obstruction.

Every object has a story filled with profound mystery. Look at the sand particles. They tell a mysterious story. But you must have a special ear to hear it, special sense to understand it. These sand particles have once been rocks, these rocks have been tossed by waves, have travelled long distances, have been subject to various events until they were

reduced to sand particles. And they have in them the potentialities of change for the future.

An ordinary mind can understand the past and future of things, within great limitations, by the light of reason and scientific investigation. But a Yogi perceives the past and future of any object by entering into profound meditation where the limitations due to time and space are removed, and the veil of mystery that surrounds the object is lifted up.

By the eye of intuition born in the state of *Samadhi*, a Yogi sees the modifications that have gone on with an object until its present state, and also sees the future modifications which have not yet come and are going to unravel in due course. He knows the past and the future of any object through *Samyama.*

Men of deep insight and mystic moods have declared how profound knowledge is hidden in every object of the world. "There are sermons in streams and lessons in running brooks."

Mystics have evinced wonders by studying various things about an object which elude the grasp of the ordinary observer. The power to know the past and future exists in all minds. But one manifests this power in a most limited measure in the day to day life, due to distractions of the mind.

When mind is integrated, the widening vision of one's consciousness is no longer encompassed by the mysteries of past and future; but on the other hand, the world-to-be reveals itself to the mind of the Yogi,

and he accepts the conditions that come in his life not with wonder or awe, however miraculous or unexpected they may be from ordinary point of view, but he accepts them with an air of prior acquaintance, without any emotional agitation.

This power bestows various virtues on the Yogi. His vision expands. He develops a sense of eternity. He loses his interest in the passing appearances of things, but his studies of things are based upon a deeper range of observation.

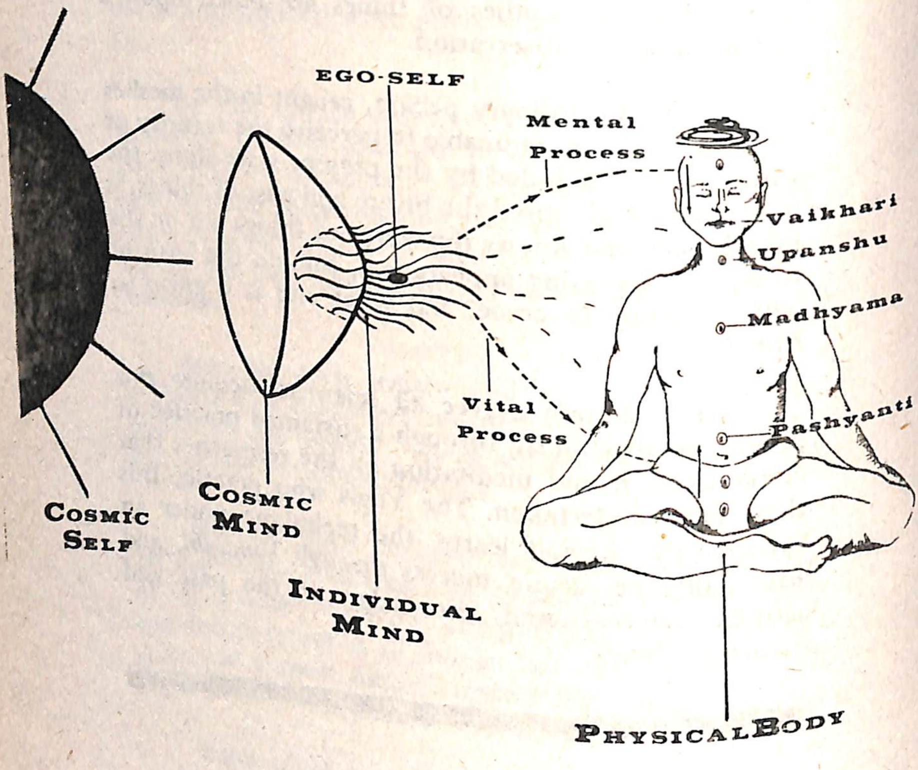
While an ordinary person, caught in the meshes of limited vision, is unable to perceive the futurity of things, and is deluded by the present state alone, the Yogi, having glimpsed the future and past of things, is undeluded, and knows the worth of things not on the basis of its passing appearances, but on the basis of what is going to come, and what end it is going to fulfill.

To a certain degree all scientists acquire this power unconsciously through a sustained practice of concentration and meditation on the researches that they have undertaken. The Yogis who practice this consciously, having learnt the technique under an able guidance, attain success through *Samadhi,* and acquire unobstructed knowledge of the past and future of things.

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**See illustrated book "YOGA IN LIFE" by Swami Lalitananda.*

## Philosophy of Speech



## KNOWLEDGE OF SOUND OF LIVING BEINGS

### SUTRA 17

SHABDA ARTHA PRATYAYA ITARETAR ADHYASAT SANKARAH TAT PRAVIBHAGA SAMYAMAT SARVABHUTA RUTA JNANAM.

*Shabda* -- Word. *Artha* -- Meaning. *Pratyaya* -- Knowledge. *Itaretaradhyasat* -- Due to mutual identification. *Sankarah* -- Confusion. *Tat-Pravibhaga-Samyamat* -- By performing *Samyama* on the distinctions of them. *Sarvabhuta* -- All beings. *Ruta-Jnanam* -- The knowledge of sound.

MEANING: Due to the mutual identification of Word, Meaning and Knowledge (Idea), these are confused and appear to be non-different; but by practising *Samyama* on the differences of these. one attains the knowledge of the sounds of all beings.

EXPLANATION: In our day to day experience, the mind of man does not distinguish the differences between Word, Meaning and Knowledge. They are mutually identified, and thus they produce a confused impression on the mind. But when the mind of the Yogi is able to sublimate *Rajas* (the externalizing force), he develops a keen intellect. He is able to understand the differences of the three.

For example, when a person utters the word "horse," the mind at once goes to the stable where a horse is tied. But if one does not know English, the word horse means nothing. Therefore the word horse is totally different from the object horse. The objective horse in flesh and blood is the meaning implied in the word. The mind dwelling upon the meaning of the word develops an idea of the horse. This idea is different from the horse.

Thus the mental knowledge of the horse resides in the mind. The living horse resides in the stable. And the verbal horse resides in the tongue of man. The word horse is subject to changes in different languages.

The same idea is presented differently in different languages. Even an ordinary person who does not know several languages can understand simple matters such as the feeling to be thirsty, or to be happy or to be miserable, etc., through several indications.

In each case, whatever may be the feeling that a person wishes to express, he makes a sound and attracts the notice of a stranger. The stranger observes the meaning of the sound through his reason. He ignores the sound and understands the meaning. If the mind is too much confused regarding the identification of sound and meaning, one would not understand the speech of others, unless it is expressed only in a certain way through complete grammatical precision.

But it is not so. We are understanding the speech of others, speech of children, and even the sounds of our pet animals, by developing a deeper sense by the force of our observation and keenness of our intellect. This ability to understand the meaning of words or sounds uttered by different beings exists in all hearts. A Yogi develops the power by taking recourse to *Samyama* on the Word, Meaning and Idea, and their distinction.

As we have described *Samyama*, the combination of Concentration, Meditation and *Samadhi*, a Yogi performs concentration on the sound uttered, and passes beyond the sound by

focussing his attention on the meaning through deep meditation and *Samadhi.*

Every sound consists of words, or is in the form of indistinct voice. Whatever may be the expression of sound, it proceeds from the mind of a person or a being. In the case of a man, first there arises a thought in the mind. The thought arouses the dormant sound in the *Muladhara Chakra* by directing the vital energy in that center. Sound in the region of *Muladhara Chakra* is called *Para* (transcendental).

The sound then ascends in the *Sushumna* and expresses itself in the form of *Pashyanti* (ready to be seen as a subtle sound) in the region of the navel or *Manipura Chakra.* Then the sound ascends further into the region of the heart and is called *Madhyama* (in the middle -- it is a state between expressed and the unexpressed). Then ascending to the throat, the sound energy activates the sound box, and with the help of throat, tongue, root of teeth, palate, nostrils, lips etc., it expresses itself in the spoken words.

The expressed word is a symbol of the unexpressed thought of man. While the majority of the people observe the spoken words only and do not care to understand the unspoken feelings that dominate the words and even transcend them, the Yogis direct their attention to the unspoken words, the state of words before they are expressed.

It is often seen that under the impulse of tension or emotion, one may utter words that he himself never intended to utter, but the external person develops a wrong feeling on the basis of the uttered word. This leads to various misunderstandings in this day to day world of ours.

Do not look into the words alone, but the heart and the mind of man, in order to understand the deeper meaning behind the words, the intention behind the expressed sounds. This leads to harmony and understanding.

The same applies to all animals and all beings that express themselves through sound. By special *Samyama* a Yogi can understand the exact meaning and feeling of an animal when it makes a particular sound.

With the advent of spring season, the birds sing on the branches of the trees, and the pleasant sounds are made by different creatures. The whole forest resounds with the expression of joy and exhuberant energy. See how the feeling of joy is being expressed by the shrill sound of "Cuckoo" .... The nightingales are small, but see how their music enchanted the hearts of poets and poured into their hearts feeling for Divine Beauty, and Mystic profundity that pervades the universe.

Just as one becomes conscious of the joyous sound expressed by any creature, even so, one becomes conscious of the unpleasant sounds uttered by creatures during pain, or calamity, or during impending danger.

The howling of the jackals, the crying of dogs or other animals, are often considered inauspicious because they are expressing an impending danger through their instinctive sense which may sometimes surpass the rational sense of human beings.

In every land, people have conceived certain meanings in the sounds of animals, and have associated them to their own conditions. However

ridiculous it may be, there is certain form of truth in all these beliefs.

But a Yogi need not have to depend upon beliefs or heresay in understanding the sounds of the animals and the meaning conveyed through the sounds. His inner purity and sensitivity of *Chitta* brought about by the practice of *Samyama* as described before enables him to understand all beings and their sounds without any difficulty. This power, again, is conducive of a widened range of feeling and consciousness of man.

While to the uncultured and the ignorant, the sounds expressed by animals, insects and birds are meaningless, to the Yogi they are expressions of feelings and inner impulses revealing the wider vistas of life and consciousness that pervade this earth.

## KNOWLEDGE OF PAST BIRTHS

### SUTRA 18

SAMSKAR SAKSHAT KARANAT PURVAJATI JNANAM.

*Samskar* – Impressions of actions. *Sakshat-Karanat* – By realizing. *Purvajati* -- Previous birth. *Jnana* – Knowledge.

MEANING: By realizing the impressions or *Samskaras*, one attains the knowledge of past lives.

EXPLANATION: Thought is a *Vritti* or wave in the mind-stuff. With the association of ego and imagination, it assumes the form of desire. Desire is further strengthened in the form of craving. This craving or intense desire leads to performance of actions for its fulfillment. Actions are performed in three ways: (1) Mentally, (2) Vocally and (3) Physically.

These actions and their experiences lead to the formation of *Samskaras* or impressions in the mind-stuff of man. When these impressions are about to fructify they assume the form of *Vasanas* or subtle desires. These *Vasanas* cause memory and thereby thought for objective pleasures or experiences. Thought assumes the form of desire, and the cycle goes on revolving.

*Samskaras* having assumed the form of *Vasanas* (subtle desires), cause memory which is the basis of all experiences in this world. And also the *Samskaras*, assuming the role of fructifying Karmas, produce *Jati* (class), *Ayu* (life) and *Bhoga* (enjoyment).

From innumerable lives, the impressions of actions and experiences are stored in the mind-stuff.

Every impression is even like a groove in a gramophone record. Once a needle is put on it, while it plays, it produces the same sound with which the groove was impressed. Even so, every impression is a groove in the mind-stuff, and the experience which led to the formation of that experience can be revived and remembered by the Yogi through the practice of *Samyama* on the *Samskaras.*

By performing *Samyama* (combined practice of Concentration, Meditation and *Samadhi*) on the *Samskaras* of the *Chitta,* a Yogi can attain the knowledge of previous lives. This power can be directed towards other minds as well for knowing their past lives.

Ordinarily the knowledge of past lives is hidden from the normal people of the world. Because such knowledge is not conducive to general evolution. If suppose a person comes to know that in his previous life he was an enemy of his parents. Or if he comes to know that his parents of the past life are still present and are in a miserable condition; his day to day life will be disturbed by considerations that do not pertain to the present personality. This would retard one's spiritual growth.

Forgetfulness of the past lives, and also of things of the present life that are not essential of the soul, is a boon. If mind did not have the art of forgetting things, it would be a Pandora's box containing unimaginable clamours and noises. But thanks to the compassionate laws of the Lord, the piercing problems of today sink into the ocean of oblivion, leaving the mind free to tackle its fresh problems. This is the way to evolution.

But in the case of Yogis, and also some child prodigies, the *Samskaras* of the past are awakened to bring forth the realization of past lives and their ruling aspirations, struggles, situations, problems, relations etc., through *Samyama* or through the mysterious working of Nature.

Revival of past experiences does not hamper the spiritual growth of the Yogi; rather, it develops more dispassion, and enables him to live more and more detached from the objects of the world.

*Yoga Vasishta* describes how *Punya*, the elder brother of *Pavana*, consoled his brother *(Pavana)* at the loss of their parents, by describing the past births of his younger brother, and also his own. Having related to his brother a series of incarnations that they had passed through, he concluded saying:

"O Brother, why do you weep at the loss of parents? You had innumerable parents. You lost them in so many lives. Why don't you weep for them? You had hundreds and thousands of brothers, mothers and sisters, fathers and other relatives, . . . . as a deer you were related to the deer folk, as a swan you were related to swans, as a human being you were related to human beings. You have forgotten your past relations. You do not weep for them. There is no cause for grieving at the departure of our parents."

Thus it is clear that the attainment of the knowledge of past lives enables the Yogi to develop more and more dispassion towards the earthly relations and perishable pleasures of the world, and leads him towards *Kaivalya* or liberation.

Just as one can attain the knowledge of past lives, even so, one can attain the knowledge of the

future (to a great extent) by performing *Samyama* on the fructifying impressions of the *Chitta*.

* The impressions of the *Chitta* are records of experiences of the past, and are seeds for future experiences. Therefore, past and future both can be known by the Yogi by performing special *Samyama* on them.

There is a parable:

*Bhagavan Jaigishavya* was a great Yogi. He had acquired knowledge of his many lives in ten *Mahakalpas*. Another great Yogi *Avatya* met him and asked him: "O Sage, you remember the pleasures and pains that you experienced in so many lives. What is your experience; is this world more painful, or more pleasant?"

*Jaigishavya* answered: "The sum total of all experiences is painful. The miseries outweigh the perishable and illusory pleasures." Having thus glimpsed the stream of lives that one has to pass through in order to be what one is today, one should take recourse to intensive *Sadhana* for attaining freedom from the wheels of birth and death.

The next Sutra describes the method of acquiring the knowledge of other minds.

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*Study book "DEATH AND REINCARNATION" by Swami Jyotir Maya Nanda.

## KNOWLEDGE OF OTHER'S MIND

### SUTRA 19

PRATYAYASYA PARACHITTA JNANAM.

*Pratyaya* – The thought-wave of the *Chitta*. Or the perception of the *Chitta* (mind-stuff). *Pratyayasya* – Of the *Pratyaya*. *Parachitta* -- Other's mind. *Jnanam* – Knowledge.

MEANING: By practising *Samyama* on *Pratyaya* (the perception of the *Chitta*) one attains the knowledge of other's minds.

EXPLANATION: Human minds are evolutes of the Cosmic Mind *(Mahat)*. Therefore, there is a basic Unity in all minds. This enables a person to understand other's minds.

It is not possible to understand other's minds, when one's own mind is clouded by thoughts of grief, anxiety and frustration.

Therefore, one who is desirous of understanding other's minds should first free one's own mind from personal preoccupations and personal thoughts. He should then direct his attention on the mind of others whom he is going to study.

For a Yogi who has attained the state of concentration it is easy to discern into the mental state of the subjects of his observation. By meditating upon the external signs such as the color of the eyes, the appearance of the face and external movements, he can realize the nature of the mind of the person. He may understand whether the mind is under the sway of jealousy, or hatred or love, or passion or whether the mind is dull or agitated or partially gathered.

Such *Siddhi* is of great importance for the Psychiatrists. They will be able to help their patients or subjects by bringing to light their mental states through this psychic power.

Just as you can know your own mind by inward reflection, you can know other's mind as well through your concentration on the minds of others. The following Sutra describes the limitation of this *Siddhi*.

## CONTENTS OF OTHER'S MIND
## SUTRA 20

NA CHA TAT SALAMBANAM TASYA VISHYAYI BHUTATWATT.

*Na* -- Not. *Cha* -- But. *Tat* -- That *(Chitta)*. *Salambanam* – With object. *Tasya* – Of that. *Avishayi* – Not being the object of mental concentration. *Bhutatwat* – Being.

MEANING: But not the object of the other's mind, because, that is not the object of one's *Samyama*.

EXPLANATION: By meditating upon other's mind one realizes the state of the other's mind, but not the object of the mind. In other words one may know whether the mind of the other person is agitated or calm or in grief etc. but one would not know what has been the cause of producing that state or what is the present contents of one's thought. Because in the previous form of *Samyama* this has not been the object of meditation. This indicates that if a Yogi meditates upon the objects of the mind he may realize them. He may know the thoughts of others, he may know the cause that has produced those thoughts.

Other's minds which are closed for the masses become open books for the Yogi who has attained concentration of mind and purity of the mind-stuff. Accordingly as he adopts the method of concentration, he either understands the nature of the mind or he acquires the knowledge of the contents of the mind.

Nature of the mind is different from the contents of the mind. You may have an internal problem, you may be constantly dwelling upon it, and therefore you may be distracted. In this state you are attending a party. The friends do not know the state of your mind. They laugh and joke with you. You too pretend as if you are happy and free from problems.

But a Yogi would not be deluded by your external appearance. He will know the state of your mind. He will know that you are distracted though you pretend to be happy and peaceful.

Then, a Yogi, if he decides to know the cause of your distraction, he may practice meditation on the cause of your present thoughts, and can bring out from your subconscious the exact conditions or causes that might have brought about the present situation.

All minds are linked to each other, having the Spirit as the common substratum. It is no wonder that the purified mind of the Yogi reflects the contents of other's mind.

Often you may have seen, close friends eagerly expounding the same subject, due to inner contact, they often think the thought of their friend, even before he has expressed it. This is because of a kind of *Samyama* is brought about through intimacy and eagerness, while they exchange their thoughts. This gives a clue to the minds of others.

A person who wishes to know the minds of others out of curiousity will not be able to acquire this psychic power. Ego must be effaced to allow the mind transparent and placid in order to reflect the minds and thoughts of others at the will of the Yogi.

Be still. Think of the person concerned. You may experience thought-transferance. You may transmit thoughts in the minds of your friends. Your positive thoughts and prayers reach the other minds to which they are directed. Even so your negative thoughts reach the others mind and come back to you with doubled force. The knowledge of other's minds, thought transference, etc. are allied *Siddhis* - pyschic powers and these are of great importance for living a successful life in the world of spiritual attainment.

## THE POWER OF INVISIBILITY

### SUTRA 21

KAYA RUPA SAMYAMAT TADGRAHYA SHAKTI STAMBHE CHAKSHU PRAKASHA ASAMPRAYOGE ANTARDHANAM.

*Kayarupa Samyamat* -- By doing *Samyama* on the form of the body. *Tadgrahya Shaktistambhe* -- The power of being perceived is checked. *Chakshu* -- Eye. *Prakasha* -- Light. *Asamprayoge* -- Being separated. *Antardhanam* -- Yogi disappears.

MEANING: By performing *Samyama* on the form of the body, when its power of being perceived is checked, the light of the eyes is dissociated from the form and thereby the Yogi disappears.

EXPLANATION: In every act of perception, whether of form, or of touch, or of smell or taste or hearing, the mind passes out through the particular sense organ such as eye, organ of touch, nostrils, ears etc., and contacts the respective objects. Mind envelops the object and brings it in contact with consciousness. Then the Light of consciousness shines on the mode of mind and illumines the object.

Therefore, in every perception these two factors are important: *Grahana Shakti* -- the light of consciousness operating through a sense, and *Grahya Shakti* -- the mind enveloping the object through a sense. When these two are separated nothing can be cognized. A Yogi practises *Samyama* on the form of the body, and by the power of his will, he separates the light of the eyes of others from coming into contact with the form of his body. And thus the Yogi disappears. He may be very close to one, but he is not seen because of this *Siddhi*.

Adopting the same method, a Yogi may speak and his words will not be heard; he may be nearby but he will not be touched; he may have a fragrant flower in his hand, but the fragrance cannot be perceived by others; he may have a tasty dish, but by his will others will not be able to taste it. He is able to separate the perceptibility of all objects from the perceiving consciousness of people by the force of his *Samyama.*

FIVE STATES OF THE CHITTA

| NAME | MUDHA | KSHIPTA | VIKSHIPTA | EKAGRATA | NIRODHA |
|---|---|---|---|---|---|
| GUNA | Tamas (Inertia) | Rajas (Activity) | Sattwa (Purity) | Pure Sattwa | Absorption |
| SYMPTOMS | Sleep, Infatuation, Sloth. | Pain, Fickleness, Grief. | Happiness Patience, Virtues. | Neutrality | Resting in Self. |
| CONDITION | Out-going | Out-going | Beginning of Samadhi | Lower Samadhi | Higher Samadhi |
| VRITTI (Thought) | All-sided | All-sided | Beginning of One-pointed. | One-pointed | Controlled |
| NATURE | Abnormal | Abnormal | Abnormal | Normal | Super-normal |
| CLASS | Lowest | General | Aspirants | Yogis | Perfected Yogis |
| INCLINATION | Vice | Virtue & Vice | Knowledge, Virtue, Dispassion, Integration. | True Wisdom | Self-realization (Kaivalya) |

## KNOWLEDGE OF DEATH

### SUTRA 22

SOPA KRAMAM NIRUPA KRAMAM CHA KARMA TATSAMYAMATAPARANTA JNANAM VA ARISHTEBHYAH.

*Sopakramam* – Quick in fructification. *Nirupakrama* – Slow in fructification. *Cha* – And. *Karma* – Actions. *Tat* -- That. *Samyamat* -- By performing *Samyama* on. *Aparanta* -- Death. *Jnanam* – Knowledge. *Arishtebhyah* -- By portents. *Va* – Or.

MEANING: By performing *Samyama* on actions that are quick in fructification and actions that are dull or slow in fructification, a Yogi determines the time of his death, or he knows the time of his death by studying the portents.

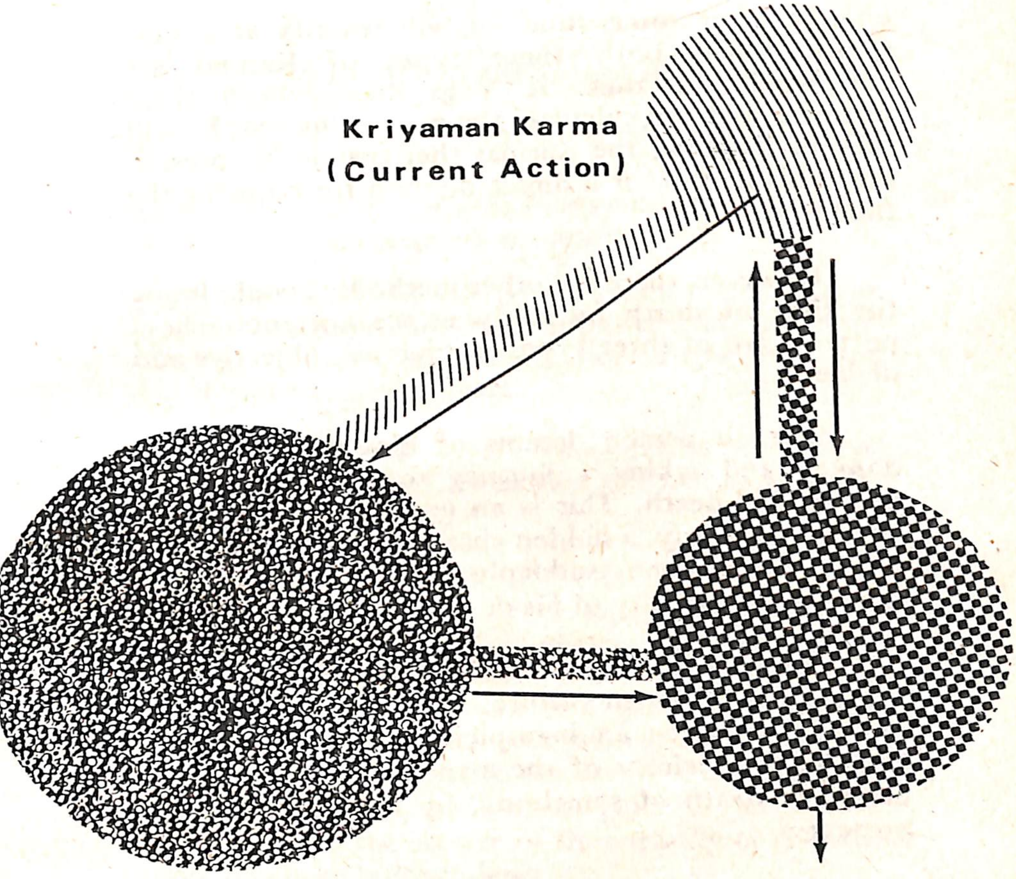
EXPLANATION: Karma determines the life of a person. Karma exists in the form of impressions in the *Chitta* (subconscious mind).

These Karmas are of two types: *Sopakrama* – that which has already started producing its fruit; the Karma that is in the process of being fructified. *Nirupakrama* -- that which has not started to bear its fruit.

A Yogi performs *Samyama* on both forms of Karmas and is able to ascertain the exact time of his death.

A wet cloth dries up quickly when placed in the sun. But the same takes a long time to dry when placed in a cool shade. Even so, some Karmas are, as it were, like cloth placed in the sun. They will be exhausted quickly. But there are others which will

# Three Types of Karma




**From the storehouse of Accumulated Action, a portion becomes the basis of the present embodiment and is called *Prarabdha Karma* or Fructifying Action. The Action that is being performed in day to day life is known as *Kriyamana Karma* (Current Action) a portion of which will join the Accumulated Store house, and a portion will join the fructifying Karma and will bear fruit in the present life itself.**

operate after some time, or will fructify at a slow speed. When both these types of Karmas are exhausted, one dies. A Yogi knows both these Karmas, and can calculate the exact time that he will take in finishing the Karmas that sustain his present life. This method is a direct method for knowing the time of death.

However, there are other methods. People know the time of death by studying the portents. These portents are of three types: subjective, objective and divine.

When a person dreams of himself riding on a donkey and taking a journey to the south, he is nearing his death. This is an example of subjective portent. Similarly, a sudden change in one's nature -- a cruel man becomes suddenly compassionate, etc. -- shows the possibility of his death in near future.

Objective – certain external events reflect the future of man. When vultures hover around the head of man, or when an inauspicious animal begins to howl in the vicinity of the man, one infers to one's death, or death of somebody, by infering from the portents.

Divine -- a person may see *Siddhas* in a vision beaconing him to the other world. He may have other portents indicating his death.

The first method of *Samyama* is adopted by the Yogis; the next method may be practised by ordinary people. But this method is doubtful, and often these observations may be wrong.

## THE POWER OF VIRTUE

## SUTRA 23

### MAITRYADISHU BALANI.

*Maitri* -- Friendliness. *Adishu* etc.. *Balani* -- Strength.

MEANING: By performing *Samyama* on Friendliness *(Maitri)* etc., one acquires strength.

EXPLANATION: By the practice of these virtues, an aspirant removes the gross impurities of the heart such as jealousy, hatred, malice, anger etc., and acquires purity of the heart.

*Kathopanishad* says: "*Nayamatma Balahinena Labhyah*" – This Self cannot be attained by one who is destitute of strength.

For the attainment of the highest Goal of life, God-realization, one must possess strength of the mind and the soul. Mere physical strength is not enough. Much higher and more effective is the spiritual strength of man brought about by the practise of virtues. Endowed with spiritual strength, an aspirant wades through the ocean of relativity, the forests of *Vasanas*, and crosses gulfs of ignorance in order to reach the Abode of Immortality or *Kaivalya* -- the Absolute Independence.

By performing *Samyama* on *Maitri* or friendliness, one acquires the strength of befriending all the people of the world. This is a mighty power. One who is able to make friends with all acquires success, fame and honor, and above all, with the acquisition of an expansive heart, he moves towards the Self of all, the *Brahman* of the *Upanishads*, and attains Immortality.

*Maitri* is a rare virtue. It is the feeling of unity with all. It is like the feeling directed towards one's equals in success, wealth, business etc.. One feels joy at the prosperity of one's equals and wishes them more and more success. The attitude of such a person is not limited by nationality, faith, creed, and other differentiations that separate man from man. He possesses a universal vision and embraces all people from all over the world as friends.

The development of friendliness should be undertaken with great patience and perseverence. You must not be too full of yourself. You must be able to understand the problems of your friend deeply. you must experience joy in serving your friend. "A friend in need is a friend indeed" is a wise saying. Service of the friend should not be limited to some opportune moments alone.

Gradually, as this quality of friendliness grows in your heart, you will become friends with all. You will be able to understand each and every person of the world. You will be able to radiate joy and peace to them. All will develop faith and confidence in you. But this stage will arise when you have attained the perfection of friendliness through Self-realization.

Read the stories of great friends. *Arjuna* and *Krishna*, *Uddhava* and *Krishna*. Lord *Rama* and *Sugriva* (the monkey king) -- these were great friends. By performing *Samyama* on friendliness one acquires the strength of winning the hearts of others. One develops confidence in others. One lives in the world of security and harmony. Wherever one goes he encounters friends. Even apparent foes turn out to be friends in the long run, attracted by the spiritual strength of the Yogi.

Thus we see that in the life of almost all great saints, those who were bent upon harming a saint, they were turned into friends by the indescribable strength of the saint and the miracle of divine Grace that flows through him.

Even so, one can perform *Samyama* – the combined practice of Concentration, Meditation and *Samadhi* -- on the abstract quality of *Mudita* or gladness. Whenever you hear your superiors prospering in their lives, you must feel cheerful and should not allow any form of jealousy to enter into your mind. Feel as if your own parents are going to prosper. Every one who prospers is your own kith and kin; there is no need to develop a burning heart at the prosperity of others.

One should rejoice in the joys of all. This leads to the development of great strength. Whoever comes into contact with a Yogi is delighted, his miseries are removed, his depression is driven away. This spiritual power of experiencing joy within and infusing joy in the hearts of others bestows great possibility for the Yogi to practise intense meditation on God, without being disturbed by the negative forces of disharmony and malice.

One may similarly perform *Samyama* on *Karuna* or compassion. By the practice of this *Samyama*, the heart is filled with *Sattwa* or purity; it has no room for hatred and contempt. By the strength acquired by this *Samyama*, one inspires even the worst of men to give up their vicious nature and to follow the path of virtue. One is able to convert sinners into saints. Compassion is a spontaneous love for lifting those who are low in the scales of evolution. While

uncultured people adopt harshness, hatred and cruelty towards the lowly and the under-developed people, a saint adopts compassion, and lifts them to the heights of spiritual glory.

Further, there have also been seen in the lives of great men various stories which are described in the scriptures to illustrate the power of these virtues:

(1) It is said that the wife of *Ramakrishna Paramahamsa (Sharada Devi)* was once crossing a forest in the evening hours. A leader of the robbers found this to be an opportune moment for robbing her of her ornaments and kidnapping her. With this idea he approached *Sharada Devi* whose pure heart had developed friendliness towards all creatures. She looked at him with trust and faith as a friend would look at a friend, and was absolutely fearless.

At this the Robber-chief was surprised and he asked her: "You reverend lady! You are alone in this forest. How are you going to be protected from thieves and robbers?"

She smiled and said: "Brother, what you say is right; but God has sent you to protect me." These words were so filled with power and faith, that the heart of the chief turned to a positive side, and instead of causing any harm to her, he protected her all the way, and later gave up his evil actions. This is the power of friendliness.

(2) *Vishwamitra*, before he ascended to the state of a Sage, was a *Rajasic Kshatriya*, and was a terrible enemy of *Vasishta*. He destroyed *Vasishta's* sons through a demon. In the end he decided to destroy *Vasishta* himself. He stealthily entered into *Vasishta's* Ashrama in the night, with the intention of killing *Vasishta*.

The moon was shining above. *Arundhati*, the consort of *Vasishta*, was conversing with her husband thus: "O Lord! see how the moon is shining in the sky."

*Vasishta* said: Yet the moon is specially luminous this night, but I see the austerities of *Vishwamitra* more luminous than this moon. Surely he is a great Sage.

*Arundhati* interrupted: "But *Vishwamitra* has destroyed all my sons. How can he shine brilliant in the mystic world?"

*Vasishta* replied – "Births and deaths of people are under the control of their own Karmas. I am happy to see the prosperity of *Vishwamitra!*" When *Vishwamitra* heard this conversation, his attitude changed, and he revealed himself, falling at the feet of *Vasishta*. He pleaded for being pardoned, and generous *Vasishta* pardoned him for all that he had done to him and called him a great Sage (a *Brahmarshi*). Such is the power of *Mudita*.

(3) Sage *Narada* was caught by a wayside robber, *Ratnakara*. But the Sage took compassion on the robber; he changed his heart. And this story is well-known how the robber *Ratnakara* turned into the Sage *Valmiki*, the author of *Ramayana* and *Yoga Vasishta*. Such is the power of compassion when it is perfected through *Samyama*.

These are the real powers. Their significance is eternal. An aspirant must develop them through the practice of *Samyama*.

## ATTAINMENT OF PHYSICAL STRENGTH

### SUTRA 24

### BALESHU HASTI BALADINI.

*Baleshu* – Among strengths. *Hasti* – Elephant. *Baladini* – Strengths.

MEANING: By performing *Samyama* on various forms of strength (such as that of elephant etc). one attains the strength of elephant etc..

EXPLANATION: If a Yogi practises concentration, meditation and *Samadhi* on the strength of an elephant, he will acquire that strength. If he performs *Samyama* on the strength of a horse, he will have the strength of horse. If he performs *Samyama* on the strength of wind, he will acquire it.

*Physical strength which manifests in elephants etc. is a manifestation of the vital strength. The vital force again is a manifestation of the strength of the Soul. There is nothing impossible for the Soul to acquire and to experience. Soul is the fount of infinite strength.

*See illustrated book "YOGA EXERCISES for HEALTH AND HAPPINESS" by Swami Jyotir Maya Nanda.

By performing *Samyama* on an elephant one awakens the strength that is latent in the Soul, and manifests it in the physical plane.

You are not this body, mind or senses. You are the spirit. By the practice of meditation and *Samadhi* you develop the powers of the Spirit. Spirit can assume any form it likes; it can acquire the strength of any creature or animal it chooses. *Samyama* is the key to such strength.

Many were born weak. But by persistant effort, and eagerness to develop physical strength, they became very powerful and strong. They could stop running trains by their strength. They could bend iron bars. They could let a loaded cart be carried over their chest without harming them. This was the result of their *Samyama* on strength.

A Yogi can acquire supernatural forms of strength by various forms of *Samyama*. Another *Siddhi* is described in the following Sutra.

## POWER OF CLAIRVOYANCE

### SUTRA 25

PRAVRITYALOKA NYASAT SUKSHMA VYAVAHITA VIPRAKRISTA JNANAM.

*Pravrityaloka* -- The light of *Jyotishmati Pravritti*. *Nyasat* -- By directing. *Sukshma* -- Subtle. *Vyavahita* -- Hidden or veiled. *Viprakrista* -- Distant. *Jnanam* -- Knowledge.

MEANING: By directing the light of *Jyotishmati Pravritti*, one acquires the knowledge of what is subtle, hidden or distant.

EXPLANATION: *Jyotishmati Pravritti* is described thus:

*Vishokka va Jyotishmati* – Or sorrowless and luminous state arises during meditation, and binds the mind (controls the mind).

A Yogi meditates upon the lotus of the heart where dwells the sorrowless state of mind, the Higher Self. By constant meditation, a light arises from the heart which can be directed by the Yogi to objects that are subtle such as atoms and molecules; and objects that are hidden or obstructed such as treasure buried under earth, the inner structure of the body, precious metals in the depths of the ocean or in the mines etc.; and the objects that are far away beyond the reach of human eyes, such as the moon and the sun.

## KNOWLEDGE OF THE UNIVERSE

## SUTRA 26

BHUVAN JNANAM SURYE SAMYAMAT.

*Bhuvan* -- World (universe). *Jnanam* -- Knowledge. *Surye* – Sun. *Samyama* -- Practice of Concentration, Meditation and *Samadhi*.

MEANING: By performing *Samyama* on the Sun one acquires the knowledge of the universe. (The universe consists of fourteen planes. This earth is known as *Bhuh Loka.* There are six above – *Bhuvah, Swah, Janah, Mahah, Tapah,* and *Satyam.* There are seven below the earth – *Mahatal, Rastal, Atal, Sutal, Vital, Talatal,* and *Patal*).

EXPLANATION: By performing *Samyama* on the light of the Sun, one's consciousness rises above the body, and its all-embracing vision perceives all the worlds, their locations and descriptions, by its intuitive sight.

According to some commentators, *Sushumna Nadi* in the spinal column is considered to be the path to the Sun, and by performing *Samyama* on the *Sushumna* one is able to acquire the knowledge of all the worlds.

Consciousness cannot transcend the body unless *Kundalini* rises through the *Sushumna.* During *Samyama* a Yogi rises above the body and directs his intuitive vision for acquiring any knowledge he desires.

## KNOWLEDGE OF STARS

### SUTRA 27

CHANDRE TARAVYUHA JNANAM.

*Chandre* – Moon. *Taravyuha* – Galaxies of stars. *Jnanam* – Knowledge.

MEANING: By meditating upon the Moon, one acquires the knowledge of the galaxies of stars.

## MOVEMENT OF STARS

### SUTRA 28

### DHRUVE TADGATI JNANAM.

*Dhruve* -- On the pole star. *Tad* -- Their. *Gati* -- Movement. *Jnanam* -- Knowledge.

MEANING: By meditating upon the pole star, one acquires the knowledge of the movement of the stars.

EXPLANATION: Pole star is relatively stationary. Therefore, the movement of the other stars can be determined with relation to the pole star. A Yogi determines the movement of other stars by performing *Samyama* on the pole star.

## KNOWLEDGE OF THE BODY

### SUTRA 29

### NABHI CHAKRE KAYAVYHA JNANAM.

*Nabhi* -- Navel. *Chakre* -- Plexus. *Kayavyuha* -- Body. *Jnanam* -- Knowledge.

MEANING: By meditating upon the Solar plexus in the navel, one acquires the knowledge of the body.

EXPLANATION: Just as a Yogi acquires the knowledge of the universe by meditating upon the Sun, even so he acquires the knowledge of the galaxies of stars by meditating upon the Moon.

EXPLANATION: The mystic center at the navel plexus is known as *Manipura Chakra*. This is predominated by the function of *Samana* which is that aspect of Prana which performs the function of assimilation of food in the physical body. (For more details see section on Kundalini Yoga).

By practising *Samyama* or intense meditation on this center, a Yogi comes to realize that the physical body is pervaded by subtle channels called *Nadis* through which the Pranas move. He acquires *Nadi Shudhi* (purification of the *Nadis*) by the practice of Asanas, Mudras, Kriyas and Pranayama exercises in order to intensify his meditation upon *Manipura Chakra*.

The physical body is sustained by the balanced function of the three humors -- *Vata* (wind), *Pitta* (bile) and *Kapha* (phlegm). It is constituted of skin, blood, bones, nerves, fat, and vital fluid. A Yogi develops an insight into these elements of the body.

This enables a Yogi to practise *Samyama* on *Samana Vayu* which is described in Sutra-40, and aids him to have perfect control over the physical body.

## MASTERY OVER HUNGER AND THIRST

### SUTRA 30

KANTHA KUPE KSHUTPIPASA NIVRITTIH.

*Kantha* -- Throat. *Kupe* -- In the pit. *Kshut* -- Hunger. *Pipasa* -- Thirst. *Nivrittih* -- Removal.

MEANING: By performing *Samyama* on the pit of the throat, there is removal of hunger and thirst.

EXPLANATION: Throat is the seat of *Udana Vayu* – the Prana that causes deglutition, that which takes one to dreams, and after death, to astral worlds.

*Udana* indirectly influences the digestive function of the organism, and aids the functions of *Samana Vayu* which is directly responsible for assimilation of food.

By performing *Samyama*, or the combined practice of Concentration, Meditation and *Samadhi*, on the pit of the throat, one conquers hunger and thirst.

By such power a Yogi may practise long fasts for the rejuvination of the body, or he may, in difficult conditions of life where food and water is not available, continue to live by exercising this power.

Mastery over hunger and thirst is a great aid in the process of mastery over senses and mind. When the body offers no cause for the distraction of the mind, a Yogi directs his mental energy for unravelling the mysteries of the heart and for attaining the blessed Goal of Self-realization.

## STEADINESS OF THE BODY

### SUTRA 31

### KURMA NADYAM STHAIRYAM.

*Kurma* – Turtle shaped. *Nadi* – Astral nerve. *Sthairyam* – Steadiness.

MEANING: By practising *Samyama* on *Kurma Nadi* – a *Nadi* that is of the form of a tortoise below the throat, one acquires steadiness (of the body).

EXPLANATION: Steadiness of the body is the basis of the practice of *Rajayogic* meditations. When body is steady, a Yogi directs his mind towards the object of meditation (the Self) without being distracted. A continued practice of meditation leads one to the ever widening realms of silence and peace, where the Truth of the Self is revealed more and more.

If one practises concentration and meditation on the *Kurma Nadi* (an astral nerve that passes below the throat), one acquires steadiness of the body, because this nerve exercises benevolent influence on the entire body and balances it.

This *Nadi* is known as *Kurma* or tortoise because it resembles a tortoise in its formation.

## VISION OF SIDDHAS

### SUTRA 32

MURDHA JYOTISHI SIDDHA DARSHANAM.

*Murdha* -- Crown of the head. *Jyotishi* -- In the light. *Siddha* -- Perfect ones. *Darshanam* -- Vision.

MEANING: By performing *Samyama* on the light at the crown of the head, one beholds the *Siddhas* or the perfect beings or the Sages and gods.

EXPLANATION: Crown of the head is the center for *Sahasrara Chakra*, or the thousand-petalled lotus.

Awakening of every *Chakra* is characterized by unfoldment of spiritual consciousness. *Sahasrara Chakra* is the highest unfoldment of the Spirit.

When a Yogi performs *Samyama* on the crown of the head, he beholds a light – the light of the Higher Self. By continuing to perform *Samyama* on the light that shines in the crown of the head, he comes in contact with great Sages and saints, the perfect Yogis and Masters of spiritual Yoga.

An aspirant should first concentrate on the *Ajna Chakra* – the *Chakra* between the eye-brows. With the development of purity in the mind, the light in the crown of the head will manifest automatically, beckoning the aspirant to the higher glories and mysteries of spiritual life.

The vision of higher beings is encouraging, inspiring, auspicious and elevating. An aspirant, through such spiritual contacts with higher beings, learns deeper secrets of life and moves onwards fearlessly to the Goal of life, God-realization.

The foregoing meditations purify the intellect, and the light of intuition floods the reason of man. A Yogi knows not so much by reason and argumentation, but directly by the light of intuition. One who has intuition, acquires all *Siddhis* and knows everything without adopting any special form of *Samyama*. This is described in the following Sutra.



*BHAGAVAN RAMA*

***The destroyer of the forces of darkness and bestower of liberation.***

*See illustrated book "STORY OF LORD RAMA by Swami Jyotir Maya Nanda.

## INTUITIONAL KNOWLEDGE

## SUTRA 33

### PRATIBHAD VA SARVAM.

*Pratibhad* – By intuitional light. *Va* -- Or. *Sarvam* -- All.

MEANING: Or all is attained by intuitional light.

EXPLANATION: *Pratibha* or *Tarakajnana* is intuitional light that leads one to the attainment of *Vivekakhyati* – discriminative knowledge of the Self – the knowledge that separates the Self from the not-self.

In the light of intuition, nothing is hidden or obscure. It penetrates nature and all its evolutes.

Just as dawn indicates the rising of the Sun, even so this intuitional light indicates the rising of the Sun of Self-realization.

Whatever powers are acquired by special forms of *Samyama*, all of them are acquired by intuitional light without any effort.

Great Sages and saints of the world were endowed with this Power, and their miracles were due to this *Pratibha* alone.

## KNOWLEDGE OF THE CHITTA
### (The Unconsciousness Mind)

### SUTRA 34

### HRIDAYE CHITTA SAMVITAM.

*Hridaye* -- In the heart. *Chitta* -- Mind-stuff. *Samvitam* -- Knowledge.

MEANING: By performing *Samyama* on the heart, one acquires the knowledge of the mind-stuff.

EXPLANATION: Heart is the seat of the mind-stuff. *Ajna Chakra* (between the eye-brows) is the seat of intellect. While exercising reason, a person concentrates on the *Ajna Chakra*, and he shrinks the muscles between the eye-brows. But when a person experiences widening of feeling and deeper satisfaction, his face is relaxed; he feels great relaxation in the heart. This shows that mystically, the heart-center is the support of the mind-stuff -- the total functionings of the mind.

*Vasanas* (subtle desires) arise from the *Chitta* (mind-stuff) abiding in the heart, and they are converted into desires and thoughts in the *Ajna Chakra*, in the region of the intellect.

Meditation on the heart is the most effective method for acquiring the knowledge of the mind-stuff. The more the purification of the heart, the more one is able to meditate on the heart successfully.

This meditation leads to the knowledge of the *Purusha* or the Soul, which is described in the following Sutra.

## KNOWLEDGE OF THE SOUL

### SUTRA 35

SATTWA PURUSHAYOH ATYANTA SANKIRNAYOH PRATYAYA VISHESHO BHOGAH PARARTHAT SWARTHA SAMYAMAT PURUSHAJNANAM.

*Sattwa* – *Chitta* or the mind-stuff. *Purushayoh* – The Spirit. *Atyantasankirnayoh* – They are extremely different from each other. *Pratyayavishesho* – The perception of identity of both. *Bhogah* – Enjoyment. *Pararthat* – Different from the perception of not-self. *Swartha* -- Perception of Self. *Samyamat* -- By meditating upon. *Purushajnanam* -- One attains the knowledge of *Purusha* or Soul.

MEANING: The mind-stuff and *Purusha* (Spirit) are totally different, but the perception of the identity of both constitutes *Bhoga* or enjoyment. By meditating upon the perception of Self different from that of not-self, one attains the knowledge of the Spirit.

EXPLANATION: The *Purusha* or Spirit is non-active, non-enjoyer and unattached. It is pure, immortal and indestructable.

Due to the persistance of the impressions of *Kleshas* or afflictions such as ignorance, egoism, attachment, hatred and clinging to life, the heart is rendered impure. Just as the Moon cannot reflect clearly in a lake having muddy waters, even so the Self does not reflect clearly in a heart affected by the impure impressions of the afflictions.

Due to ignorance, *Chitta* and Self are identified, though they are totally apart. Just as clouds and sky

are totally apart, even so the mind and the soul are extremely different. But they appear to be identified due to ignorance.

When a person says: "I am unhappy," "I am" belongs to the perception of Spirit. "Unhappy" belongs to the perception of a negative state of mind. The states of mind, whether positive or negative, are changing like clouds. They do not belong to the Self. But as long as one is identified with his mind, so long he must continue to experience the objective pleasures and conditions of consciousness which keep the soul constantly whirling in the wheel of the world-process through innumerable incarnations.

Therefore, identity of Self and not-self (mind-stuff) constitutes *Bhoga*, or worldly or objective enjoyments. This is the cause of bondage. But by meditating upon the perception of Self devoid of the fleeting perception of the mind-stuff, by turning the vision from the fleeting to the eternal, one attains the knowlege of the Immortal Spirit.

The knowledge of Spirit leads to Liberation. The role of *Bhoga* ceases. One attains *Apavarga* or the Supreme Blessedness.

Many other *Siddhis* are described in the following Sutras as a result of various types of *Samyamas*, to encourage and inspire the aspirants for developing keen interest in the practice of meditation.

Various *Siddhis* that arise due to the practice of *Samyama* on Self, and which are precursors to Self-realization, are described in the following Sutras.

## DIVINE PERCEPTIONS

### SUTRA 36

TATAH PRATIBH SHRAVANVEDANA ADARSHA ASWADA VARTA JAYANTE.

*Tatah* -- By practising *Samyama* on the Self. *Pratibha* -- Intuitive mind. *Shravana* -- Intuitive perception through hearing. *Vedana* -- Intuitive touch. *Adarsha* -- Intuitive sight. *Aswada* -- Intuitive taste. *Varta* -- Intuitive smell. *Jayante* -- Arise.

MEANING: By practising *Samyama* or meditation on Self, one develops these six *Siddhis:* Intuitive mind, intuitive hearing, intuitive touch, intuitive sight, intuitive taste, and intuitive smell.

EXPLANATION: (1) *Pratibha:* It is the intuitive function of the mind. Mind in ordinary people is limited and obstructed. In the case of a Yogi, mind rises above limitations. A Yogi can know objects that are subtler than the objects perceived by the senses, he can know things that are hidden and obscure, he can know things that are far off, he can know past and the future.

Mind is cosmic. Its functions are limited in every individual due to various Karmas and limitations. By the practice of *Samyama* on the Self, a Yogi learns to rise above the limited functions of the mind. His mind unfolds its latent faculties when it beholds the grandeur of infinity and eternity. As long as mind is directed towards objects of sense-perceptions, it is brooded over by death and misery; but when mind is directed towards the Self, it is brooded over by infinity and eternity. For the intuitive mind, nothing is far off, nothing is obscure. It can see things that are in the wombs of the ocean, or that are hidden in the depths of the earth; it can see events that are taking

place far off; it can enter into the past, lifing up the veil of time; it can penetrate into the future, and perceive events that would happen thousands of years later.

(2) *Shravana:* It is the *Siddhi* of divine hearing. It is a supra-sensory perception. A Yogi can hear sounds from a distance; he can hear divine message ringing in his heart.

(3) *Vedana:* It is the *Siddhi* of divine touch. A Yogi can touch any object, however far it may be, by the subtlety of the sense-perception.

Just as the power of seeing is enhanced when one places a telescopic lense before one's eyes, even so the power of the senses is enhanced when intuitive mind associates itself with any of the senses.

(4) *Adarsha:* It is the *Siddhi* of divine sight. A Yogi can see objects from a distance. He can direct his divine sight to any corner of the universe for perceiving whatever he desires.

(5) *Aswada:* Even so, a Yogi can taste things that are not common to human beings. He can develop supra-sensory perception of taste. He can taste varieties of tastes, and also tastes that are never tasted by human beings in ordinary states of consciousness.

(6) *Varta:* Is the *Siddhi* of divine smell. One can smell fragrance that is beyond this earth.

Consciousness is the fount of fragrance, taste, sight, touch, and thought. All these are considerably enhanced when a person moves towards pure consciousness by purifying the mind.

A Yogi should not stop his *Sadhana* due to the rise of these *Siddhis*. They are merely the indications of one's progress. One must continue one's *Sadhana* until the Goal of Self-realization is reached.

## GOAL OF SELF-REALIZATION

### SUTRA 37

TE SAMADHAVUPASARGA VYTTHANE SIDDHAYAH.

*Te* -- They. *Samadhau* -- For *Samadhi*. *Upasarga* -- Obstacles. *Vyuttane* -- For outgoing mind. *Siddhayah* -- These psychic powers.

MEANING: These six psychic powers are obstacles in the practise of *Nirvikalpa Samadhi* -- the highest *Samadhi*. They arise in the outgoing state of mind -- in the *Samprajnata Samadhis* (lower *Samadhis*).

EXPLANATION: Attachment to any state of consciousness that is associated with matter is the cause of pain. These *Siddhis* do not allow a person to withdraw oneself from the mind and its intuitive functions. Therefore, one desirous of attaining liberation must continue until the Goal is reached.

Without keeping this Goal in view, acquisition of different *Siddhis* are of little purpose, and they are even obstacles to higher Yoga. (*See Sutra: 37)

## SIDDHI OF ENTRY INTO OTHER'S BODY

### SUTRA 38

BANDHA KARANA SHAITHALYAT PRACHARA SAMVEDANAT CHA CHITTASYA PARA SHARIRA PRAVESHAH.

*Bandha Karana* -- The cause of bondage. *Shaithalyat* -- By relaxing. *Prachara* -- Movement. *Samvedanat* -- Knowledge of. *Cha* -- And. *Chittasya* -- Of the *Chitta* (the astral body). *Para Sharira* -- Other's body. *Praveshah* -- Entry.

MEANING: By relaxing the cause of bondage and by knowing the process of movement, one's astral body is enabled to enter into another's body.

EXPLANATION: *Chitta* or the mental body is tied to the physical body due to ignorance *(Avidya)*, desire *(Kama)* and action *(Karma)*. *Avidya*, *Kama* and *Karma* are the three knots of the heart or of the *Chitta*. Through these three knots, the *Chitta* -- which is cosmic and expansive in nature -- is tied to a limited personality of man.

It is difficult for a man to move to different places with his physical body, but with his mind he can go anywhere; all that is needed is the development of the mental powers, and the extrication of the mind from the knots of the heart. Through mind, one can even enter into another's body, taking along one's vital forces, and one may live in another body.

For attaining the *Siddhi* of *Parakaya Pravesha*, or entry into other's body, one must attend to these two points:

(1) Relaxing the cause of bondage -- Ignorance. desire and impressions of actions are the cause of bondage. A Yogi must purify his body and mind through the practice of *Yama* and *Niyama* (restraints and observances), he must purify his physical body by *Asana* (physical postures), his vital body by *Pranayama* (exercises for controlling *Prana* through breath-control), he must purify his senses through *Pratyahara* (withdrawal of the senses), and mind through *Dharana* (concentration), *Dhyana* (meditation) and *Samadhi* (superconsciousness).

When mind is purified, one can untie the *Pranas* from the physical body, and one can move out of it according to one's will. The mind with its deeper influence will keep watch over the body, and will facilitate the re-entry of the astral body into one's own body.

Through impressions of attachment, selfishness, greed, egoism, jealousy etc., which are different forms of *Kleshas* or afflictions, one becomes more and more glued to the physical body. Then it is very difficult and even painful to extricate one's *Pranas* from the physical body; and at the time of death when one is forced to depart, due to the impediments created by impurities in the astral tubes *(Nadis)*, one suffers intense pain in the body and mind. But a virtuous soul departs easily without much difficulty due to the purification of the *Nadis* brought about by virtuous actions.

A Yogi, however, has a conscious power over his astral body. He can let his physical body be separated from the astral body at his will.

(2) Knowing the process of movement – A Yogi acquires the knowledge of the *Nadis* – astral nerves through which the astral body moves while leaving the physical body. He must be adept in leaving the body and in entering into it.

In the same way, he must know the *Nadis* in other's body into which he wishes to enter. He fixes his mind on the channel of entry -- on a *Nadi* of the body he wishes to enter -- and by the effort of will, having separated himself from the physical body, he enters into the other's body, and lives through it.

The phenomena of possessions are examples of this *Siddhi.* Certain spirits possess human beings, and often do not know how to dispossess them. They linger on, overpowering the normal faculties in the person, causing great harm to the person. They are removed by *Mantras,* or a powerful will of evolved persons.

Yogis, however, possess others' bodies only for some divine work; they do not do so for curiousity or for trifles. A great Yogi entered in the body of a cowherd who had died a few hours before, and he used that body for continuing his divine mission for a longer period on this earth.

*Shankaracharya* entered into the dead body of a King and lived in the palace for acquiring experiences of a householder's life. Often there are examples of Yogis entering into living persons. It is said that *Sulabha* entered into *Janaka's* body while a philosophical discussion was going on in the royal court of *Janaka.* She fixed her eyes on the eyes of

*Janaka* and entered into his body, and held conversations within him, while people saw her body seated on the dias, and they did not know what took place between her and king *Janaka*.

When the mind of a Yogi moves to another body, the *Pranas* and the senses follow the mind.*

With the development of this *Siddhi*, a Yogi can move out of his body at the time of death without suffering pain and grief. A Yogi experiences the felicity of freedom, while others remain chained to the body even as parrots remain in cages.

*Study book "DEATH AND REINCARNATION" by Swami Jyotir Maya Nanda.



**BHAGAVAN SHIVA**

*The destroyer of the world-process*
*and the bestower of all psychic powers*

## THE MYSTIC PATH OF GODS

### SUTRA 39

UDANA JAYAT JALA PANKA KANTAKA ADISHU ASANGA UTKRANTISHCHA.

*Udana Jayat* - By conquering *Udana* through *Samyama*. *Jala* - Water. *Panka* - Mud. *Kantaka* -- Thorn. *Adishu* - etc. *Asanga* -- Untouched. *Utkrantishcha* -- Upward movement as well.

MEANING: By conquering *Udana* through the practice of *Samyama*, a Yogi is not affected by water, mud, thorn, etc., and he attains an upward movement after his death.

EXPLANATION: *Prana* is the mystic energy that sustains life. According to its different functions it is described in five aspects:

(1) *Prana* -- The vital force that sustains the functions of the heart and lungs, and enables one to breathe, is called *Prana*. Its seat is the heart. Its region of operation is from the heart to the nostrils.

(2) *Apana* -- The vital force that performs the function of excretion. It operates from its center at the anus. Its region of operation is from the navel to the soles of the feet.

(3) *Samana* - The vital force that performs the function of assimilation of food, and of distribution of nutrition all over the body. Its seat is at the navel. Its region of operation is from the navel to the heart.

(4) *Vyana* - The vital force that pervades the body and operates through the entire nervous system.

Its important seat is at the root of the organ of generation.

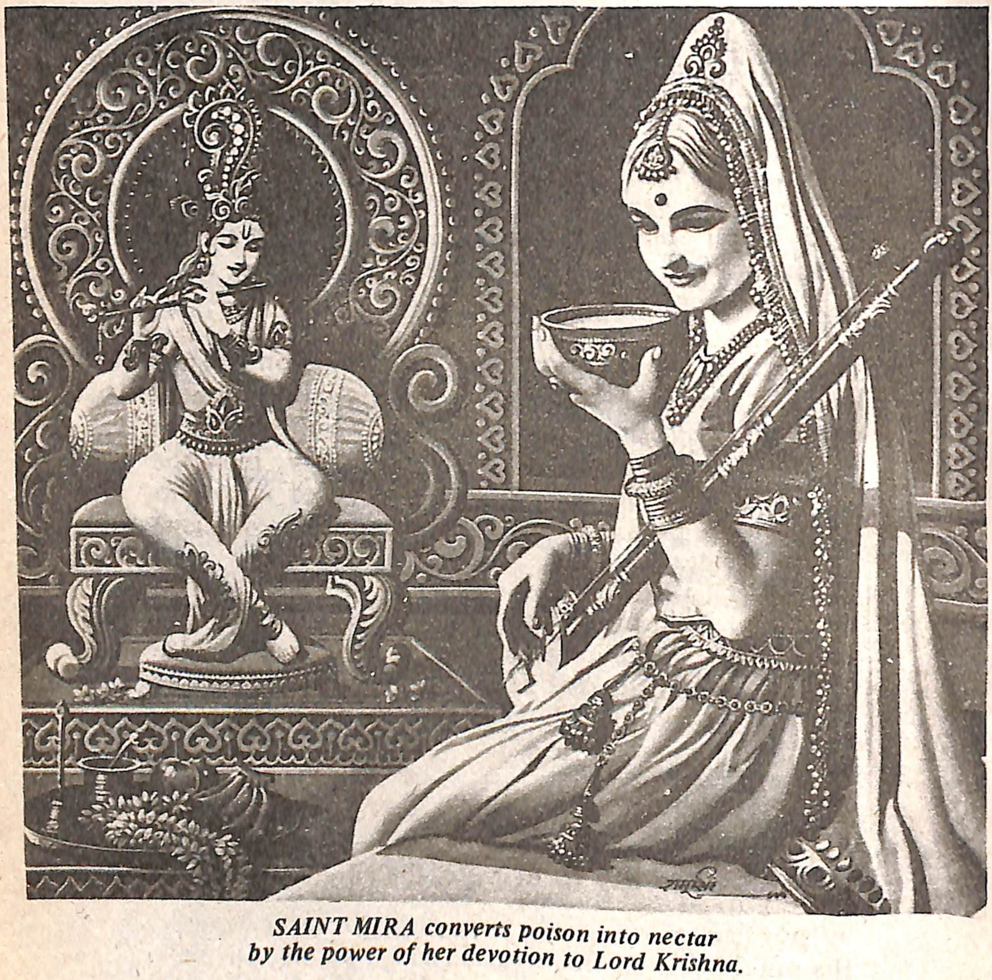
(5) *Udana* -- The vital force that gives buoyancy to the body. It moves upwards. It operates from the throat to the crown of the head. Its main center is at the throat.

This *Prana* plays a great part in dream, sleep, and after death experiences. It is the *Prana* that separates the astral body from the physical body at the time of death, and enables the soul to acquire astral experiences according to its Karmas.

A Yogi practises intense meditation on the throat center -- *Vishuddhi Chakra.* He gains an insight into the functionings of *Udana.* When *Udana* comes under his control, he gains an entry into the unconscious functions of the mind, and is able to secure the path of liberation (the upward movement) after his death.

By mastering *Udana,* a Yogi sees his physical body as a projection of his astral body. He can render his body so light that he can walk over water, remain untouched by marsh and mud, and pass through thorny thickets unharmed.

As *Udana* is controlled, a Yogi is no longer identified with the physical body. Therefore, the conditions of day to day life, the adversities caused by physical elements, do not affect his inner being. His mind becomes fit for meditating upon the Divine Self.



*SAINT MIRA converts poison into nectar by the power of her devotion to Lord Krishna.*

After his death, he follows the "Northern Path" of the enlightened souls. It is the path of increasing expansion in consciousness terminating with liberation. A Yogi, therefore, must practise the technique of controlling this *Udana* for the sole purpose of liberation.

## EFFULGENCE OF BODY

### SUTRA 40

### SAMANAJAYAT JWALANAM.

*Samana* – The *Prana* that assimilates food. *Jayat* – By attaining victory through *Samyama*. *Jwalanam* – Effulgence of the body.

MEANING: By conquering *Samana* through the practice of intense meditation, a Yogi gains a 'mystic effulgence' in his body.

EXPLANATION: A Yogi practises meditation on *Manipura Chakra* located at a point in the spinal column corresponding to the navel. He discovers the art of controlling *Samana* that is responsible for digesting food, and distributing the nutrition throughout the body. When food is properly digested, and when energy is harmoniously distributed throughout the body, a Yogi glows with health and vitality.

When the body is full of vitality, the mind is able to pursue the path of spiritual enlightenment with a great intensity. Therefore, it is important for an aspirant to gain an insight into the art of maintaining a higher level of health and vitality in his

physical body. Meditation on *Samana* is the key to the development of a healthy physical body, abundant with vitality and spiritual magnetism.

It is the abundance of *Prana* or vitality that lends a unique charm to human body. It is the basis of health, beauty, and cheerfulness.

## POWER OF CLAIRAUDIENCE

### SUTRA 41

SHROTRA AKASHAYOH SAMBANDHA SAMYAMAT DIVYAM SHROTRAM.

*Shrotra* – Ear. *Akashayoh* – Ether. *Sambandha* – Relation. *Samyamat* -- By practising intense meditation. *Divyam* -- Divine. *Shrotram* -- The ear-sense.

MEANING: By practising *Samyama* or intense meditation on the relation between the ear-sense and the ether element, one acquires the power of Divine hearing.

EXPLANATION: The senses are not the physical organs in the form of eyes, ears, etc.. They are subtle processes emanating from the mind. *Ahamkara Tatwa* (conditioned Cosmic Mind as the basis of all egos) is the source of the subtle element of ether *(Akasha)*, as well as the subtle sense of hearing *(Shrotra)*. By diving deep into his existence through intense meditation, a Yogi develops the art of controlling the subtle ear-sense and its movement, through the medium of the subtle element of ether. Therefore, he rises beyond the world of gross sounds. He is able to hear sounds from a distance, he is able to enjoy the melody of the Divine planes of consciousness. His hearing is not restricted by time and space.

*Nada* Yoga is the elaboration of this form of *Samyama*. In this Yoga, a Yogi meditates upon *Anahata Chakra* at the heart center and continues to seek subtler forms of sound, until the mind melts in the melody of spiritual music.

## MOVEMENT IN THE SKY

### SUTRA 42

KAYAKASHAYOH SAMBANDHA SAMYAMAT LAGHUTULA SAMAPATTESHCHA AKASHA GAMANAM.

*Kayakashayoh* -- Body and Ether. *Sambandha Samyamat* -- By meditating upon the relation between the two. *Laghutula Samapatteh* -- By identification with light objects such as cotton. *Akashagamanam* -- The power of flying in the sky.

MEANING: By meditating upon the relation between body and ether, and by identifying with the lightness of cotton etc., a Yogi acquires the power of flying in the sky.

EXPLANATION: Ether element is the basis for all other elements: Air, Fire, Water and Earth. A Yogi discovers the art of reducing his physical body into ether element, and thereby projecting a body that is light and buoyant. By practising *Samyama* upon the relation between the body and ether element, a Yogi can fly in the air, or can transport his body to any place according to his will. He gains an insight into the materialization and dematerialization of the body.

## GREAT BODY-LESS AWARENESS

### SUTRA 43

BAHIRKALPITA VRITTIR MAHAVIDEHA TATAH PRAKASHAVARANA KSHAYAH.

*Bahirakalpita* -- Mind existing outside the body, without imagination. *Vrittir* -- Perception. *Mahavideha* -- Great body-less. *Prakashavarana* -- That which veils the light of wisdom. *Kshayah* -- Is destroyed.

MEANING: The perception of Mind existing outside of the body, without any imagination, is called great body-less state, and this removes the veil of ignorance which obscures the light of wisdom.

EXPLANATION: In the beginning stages of practice, a Yogi imagines himself outside of the body. He imagines that he can see his body just like a pebble by the river. When his meditation becomes intense, he perceives his mind to be independent of his body without exercising the power of imagination. Then he is said to have attained the state of the great body-less awareness. This practice reduces identification with the body, and thus, enables a Yogi to develop intuitional vision of the Self. The veil of ignorance, which is the basis of all afflictions, is removed. A Yogi realizes his essential nature in the form of *Brahman* or the Absolute.

In normal conditions, every soul manifests his latent power under the restrictions of Karmic laws. Body is being moved and molded according to the fructifications of Karmas. After death, the soul adopting this latent power, draws subtle elements to itself while experiencing astral conditions of existence. When the Karma for astral experience is over, he is able to embody himself as a result of the inherent power of the soul for materialization and dematerialization of the body.

*A Yogi awakens this latent power of the soul even in his life, and is not restricted by the normal realities of the world.

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*Study book "CONCENTRATION & MEDITATION" by Swami Jyotir Maya Nanda.

## MASTERY OVER THE ELEMENTS

### SUTRA 44

STHULA SWARUPA SUKSHMA ANVAYARTHAVATTWA SAMYAMAT BHUT JAYAH.

*Sthula* -- Gross. *Swarupa* -- Basic nature. *Sukshma* -- Subtle. *Anvaya* -- Qualities. *Arthavattwa* -- Purposefulness. *Samyamat* -- By practising *Samyama*.*Bhut Jayah* -- Mastery over the elements.

MEANING: By practising *Samyama* on the gross form, the basic nature, the subtle form, qualities, and purposefulness of the elements, one acquires mastery over them.

EXPLANATION: As the mind of a Yogi delves deep into the mystery of a gross object, it recognizes five planes of existence beginning with the gross form and ending with the "purposefulness .

(1) *Sthula* or Gross form: Every object has a name and a form dependent upon the perception of the senses. Thus an object revealed at the plane of the senses is the gross form of it. The 'object' in its entirety cannot be perceived by the senses. Gross forms of the objects are, therefore, appearances of a subtler reality. As a Yogi succeeds in withdrawing his senses and acquiring the subtler perception of his mind, he communes with the subtler basis of the objects.

(2) *Swarupa* or basic nature: All objects are basically composed of these five elements: earth,

water, fire, air and ether. Each element possesses its basic nature. Earth element gives rise to solid forms, water leads to the perception of liquidity, fire illumines and produces heat, air blows in the form of wind and is the basis of movements in matter, and ether gives space. These are basic constituents of all objects of the world. No matter wherever you go, you are going to encounter objects composed of these five elements alone. Those whose minds are unable to break the illusion of the gross appearances of the objects, they continue to be lured by their glittering variations. But those who develop a subtler vision see a mysterious sameness permeating all objects of the world.

(3) *Sukshma* or subtle form: As a Yogi ascends the ladder of Meditation, he comes to realize the subtle functions of the elements. Earth element is characterized by smell, and water is characterized by taste. Fire governs the sight, air sustains the perception of touch, and ether is the basis for hearing. These elements in their subtler analysis are mental radiations responsible for the perceptions of the senses. According to Vedantic scriptures, it is the *Sattwa* portion of the earth element that becomes the sense of smell, while the *Rajas* portion of it becomes the object of smell. In the same way, the *Sattwa* portions of water, fire, air and ether go to form the senses of taste, sight, touch and hearing respectively. And the *Rajas* portions of these go to constitute the objects of these senses.

(4) *Anvaya* or Qualities: When the mind, due to its increasing concentration, enters into a plane that is still deeper than before, he discovers that all objects

are dominated by the functions of the three Gunas: *Sattwa* (luminosity), *Rajas* (activity) and *Tamas* (inertia). These five elements are in reality expressions of the three Gunas of *Prakriti* or Nature.

(5) *Arthavattwa* or purposefulness: Further a Yogi discovers the spiritual purpose underlying the modifications of *Prakriti*. *Prakriti* continues to unravel itself through diverse modifications for the central purpose of enabling an individual soul to experience pleasure and pain *(Bhoga)* through life, and thus advance on the path of spiritual evolution leading to liberation *(Apavarga)* from the cycles of birth and death.

Thus, by practising *Samyama* or intense meditation on the gross objects of the world, a Yogi leads his mind towards the subtler planes of existence, and discovers the Self as the underlying reality behind all names and forms. This enables him to acquire perfect mastery over all elements. He lives in the world as a master. The world composed of elements cannot affect him in any way.

The powers that are acquired and experienced by Yogis due to the mastery over elements are described in the following Sutra.



Sri Ramakrishna Paramahamsa (1833-1886)
*An Embodiment of Perfection*
*In Devotion and Wisdom*

## MAJOR SIDDIS

### SUTRA 45

TATO ANIMADI PRADURBHAVAH KAYA SAMPAT DHARMANABHIGHATAH.

*Tato* -- By mastering the elements. *Animadi* -- *Siddhis* known as *Anima* etc. *Pradurbhavah* -- Manifest. *Kayasampat* -- Perfection of body. *Dharma* -- Functions. *Anabhighatah* -- Not obstructed by.

MEANING: By mastering the elements a Yogi acquires *Siddhis* known as *Anima* etc., and develops perfection of the body, unobstructed by the functions of the elements.

EXPLANATION: Complete mastery over the elements places a Yogi in communion with the Divine Self. Therefore, he discovers the universal powers of God operating through his personality. These are the eight major powers:

(1) *Anima:* The power to become as minute as one wills.

(2) *Laghima:* The power to become as light as cotton.

(3) *Garima:* The power to become as heavy as a mountain.

(4) *Prapti:* The power to reach any object even if it were on the moon.

(5) *Prakamya:* The power to fulfill any desire.

(6) *Ishitwa:* The power to create objects and rule over them.

(7) *Vashitwa:* The power to control the creation.

(8) *Kamavasayittwa:* Supreme Bliss arising out of complete mastery over *Maya* or Cosmic Illusion.

God is the possessor of all these powers in their fullness. A Yogi who moves towards God continues to discover these powers in their true nature. He utilizes these powers for the good of humanity and thus, furthers his spiritual advancement.

The indwelling Self in all beings is subtler than the subtle. It is lighter than cotton. It is heavier than the mountains. It is the interpenetrating Reality; therefore, nothing is beyond Its reach. It is supremely fulfilled in itself, because It is the goal of all desires. It is the foundation behind all creative movements in the universe. It is the supreme controller of all names and forms. Thus, by identifying oneself with the Divine Self within, one discovers these universal powers manifesting in One's consciousness.

This description of the powers is meant to show the majesty of Divine Realization. In fact, before the glory of Self-realization, even these mighty powers are like mere bubbles bursting into thin air.

## PERFECTION IN BODY

### SUTRA 46

RUPA LAVANYA BAJRASANHANANTWANI KAYASAMPAT.

*Rupa* – Beauty. *Lavanya* – Gracefulness and charm. *Bala* -- Strength. *Vajrasanhananatwani* -- Endurance like that of a thunderbolt. *Kaya Sampat* -- Prosperity of the body.

MEANING: A Yogi, as a result of his mastery over the five elements, acquires a prosperous state of the body in the form of beauty, gracefulness or charm, strength, and endurance like that of a thunderbolt.

EXPLANATION: In the previous Sutra it has been stated that along with various psychic powers a Yogi acquires *Kaya Sampat* or perfection of the physical body. *Kaya Sampat* literally speaking is the prosperity of the body. The present Sutra defines this understanding of physical perfection.

This physical body is a composite of the five elements. It is molded by the functions of the mind to prove as a fit residence for the evolving soul.

When a Yogi masters the five elements by the practice of intense meditation as described in Sutra-44, he possesses a highly integrated mind that communes with Cosmic Mind. Such a mind does not interefere with the flow of vitality into the *Nadis* (subtle channels) which in turn are connected with the nervous system and thus, with the physical body. Therefore, this physical body becomes supremely healthy.

When the mind is free from egoistic tensions and the burden of karmic pressure, it allows the universal Prana to flow into the body unobstructedly. Therefore, a Yogi acquires the highest possible healthy condition of the physical body.

The perfection of the physical body expresses through beauty of the form. The body of a Yogi develops a healthy symmetry. A unique lustre envelops his body due to the abundance of Prana. This endows him with gracefulness and celestial charm. He becomes very strong, not only in his muscles, but in the nervous system as well. His endurance during adverse conditions is as hard as a thunderbolt. He becomes immune to diseases, and is unaffected by the ravages caused by the variations in weather and climate.

Thus, possessing a healthy body, he lives an exalted life of bliss and fullness.

## MASTERY OF THE SENSES

### SUTRA 47

GRAHANA SWARUPA ASMITA ANVAYA ARTHAVATTWA SAMYAMAT INDRIYA JAYAH.

*Grahana* -- The senses as instruments of perception. *Swarupa* -- The nature of the senses. *Asmita* -- Ego-center (the source of the senses). *Anvaya* -- The three Gunas (the underlying analysis of the senses). *Arthavattwa* -- The purposefulness. *Samyamat* -- By the practice of meditation. *Indriya Jayah* -- Mastery over the senses.

MEANING: By practising *Samyama* on the senses, their nature, their source in the form of Ego-center or *Ahamkara Tattwa*, their analysis in the form of the three Gunas, and their purposefulness in the form of enjoyment and release, a Yogi acquires mastery over the senses.

EXPLANATION: *Grahana* -- The senses as instruments of perception. The mind flows through the channel of the senses and assumes the form of the object that is to be perceived. This is called *Vishayakara Vritti* -- thought wave identified with object. The Light of the Self reflecting in this thought-wave enables a person to cognize the object.

The senses, therefore, are gateways to the understanding of the Light of the Self, and to the realization of its infinite powers.

As a Yogi continues to meditate upon the senses or the *Indriyas* operating in his personality, he gains an insight into their subtler analysis in the following succession.

*Swarupa* -- The nature of the senses. He discovers that the senses are radiations of the mind. If the mind is withdrawn, the senses will be withdrawn from the objects. If the mind moves towards an object through its desire, the senses will rush to the same object automatically. Further, the senses are composed of subtle elements. According to Vedanta, the *Sattwa* portions of the subtle elements in combination go to form *Antahkarana* or the four-fold Mind (intellect, ego, *Chitta* or subconscious, and *Manas* or conscious mind). But the *Sattwa* portion of

each element separately goes to form the senses or the *Indriyas. Sattwa* portion of ether element goes to form ear sense, that of air element goes to form the organ of touch, that of fire element goes to form the organ of sight, that of water element goes to form the organ of taste, and that of earth element goes to form the organ of smell. Therefore, the Mind and the senses are intimately related. The control of *Indriyas* (senses) leads to the control of mind as well.

*Asmita* -- Ego-center. According to the system of Raja Yoga, *Ahamkara Tattwa* or the Ego-principle is the cause of eleven *Indriyas* (Five senses, Five organs of action, and Mind) as well as of the five subtle elements. It is the higher mind which contains the seed of egoism due to the veil of ignorance. When the veil of ignorance is destroyed, it reveals the nature of the Self.

*Anvaya* – The three Gunas of nature constitute the ultimate analysis of the senses (as well as of all elements and objects of the world). The entire subjective and objective world have proceeded from the three Gunas of *Prakriti* or Nature.

*Arthavattwa* – Purposefulness. *Prakriti* operates for enabling the soul to experience the world through pleasure and pain *(Bhoga)*, and thus, for leading the soul to its ultimate state of independence *(Moksha)*.

Thus, by the practice of intensive meditation on these planes that go to constitute the senses, a Yogi attains supreme mastery over the senses. The powers that are acquired by this mastery are described in the following Sutra.

## MASTERY OVER PRAKRITI

### SUTRA 48

TATO MANOJAVITTWAM VIKARANBHAVAH PRADHANJAYASHCHA.

*Tato* – By mastering the senses. *Manojavittwam* – Movement like the mind. *Vikaranbhavah* – Perception without depending upon the body and senses. *Pradhanajaya* – Mastery over *Prakriti* or Nature.

MEANING: By mastering the senses, a Yogi acquires the power of moving with the speed of the mind. He perceives without depending upon the physical body and its organs, and he also attains complete mastery over *Prakriti* or Nature.

EXPLANATION: When a Yogi perceives the nature of the Self by diving deep into the functions of his senses, he realizes himself as the underlying reality of all that exists. He is not overcome by pleasure and pain, gain and loss, praise and censure, and all pairs of opposites. His awareness moves along with his mind, unrestricted by the body and its surroundings. By the force of this power a Yogi can project himself to a distant place by his mere will. He may materialize and dematerialize his body according to his will. But such powers are not exhibited, unless needed under divine plan for infusing faith in the masses. A Yogi does not exhibit his powers accordiing to his capricious egoistic will. He experiences a life of total resignation to the Will of God. With or without the physical manifestation of his power, he continues to experience the freedom of his mind from the limitations of the body and senses.

As a result of this *Siddhi* or power, he develops the power of experiencing distant objects without employing his physical body and senses. He becomes independent of the *Karanas* or instruments. Five senses of perception, five organs of action (subtle principles behind hands, feet, speech, organ of generation, and organ of excretion), and the fourfold *Antahkarana* (Mind, intellect, ego and *Chitta*), are the instruments of the soul. An experience dependent upon these instruments belongs to the world of duality and multiplicity. A Yogi attains that plane of pure spiritual experience which does not necessitate dependence on these instruments. Such an experience is *Aparokshanubhuti* – or direct intuitive perception.

*Pradhana* or *Prakriti* is the balanced state of the three Gunas – *Sattwa* (principle of harmony), *Rajas* (principle of activity) and *Tamas* (Principle of inertia). A Yogi attains complete mastery over *Prakriti*, because he discovers his essential identity as the Supreme *Purusha* – the Absolute Self. *Prakriti* is the material basis of the world, controlled and dominated by the Self. In Vedantic philosophy, *Prakriti* is *Maya* – a principle of mystic relativity which vanishes when seen through the light of intuition.

It is important to note that the state of Self-realization is described in the terms of complete mastery over the elements as well the senses in the previous Sutras. By the presentation of extraordinary powers, Raja Yoga lures a Yogic aspirant to tread the path of Self-realization. It is further important to understand that all these powers are not mere myths. A Yogi in the state of Self-realization, being unified

with the Creator of the Cosmos, can, under Divine Will, show any power that can be conceived by the human mind.

## THE POWER OF OMNISCIENCE

### SUTRA 49

SATTWA PURUSHA ANYATHAKHYATI MATRASYA SARVABHAVADHISHTAH TRITWAM SARVAJNATRITWAM CHA.

*Sattwa* – Purified intellect. *Purusha* -- Spirit. *Anyathakhyati matrasya* – Mere perception of the difference. *Sarvabhavadhishthatritwam* -- Mastery over all Gunas (modes of Nature). *Sarvajnatritwam* – Omniscience.

MEANING: When a Yogi (due to lower *Samadhi*) sustains merely the knowledge pertaining to the difference between the intellect and the Spirit, he acquires mastery over all modifications of Nature, as well as the quality of omniscience.

EXPLANATION: As a Yogi continues to delve deep into the mysteries of elements, senses, and the mind, he comes to possess a highly purified intellect. When the faculty of intellect is profoundly purified, it blooms into intuition. Such a development is termed as *Viveka-Khyati*, or the pervasion of intuitive knowledge that seperates Spirit from Matter.

A Yogi ascends the ladder of *Samadhi* through the following stages:

(1) *Savitarka: (Samadhi* pertaining to gross objects).

(2) *Nirvitarka: (Samadhi* pertaining to gross objects, in a subtler level).

(3) *Savichara: (Samadhi* pertaining to subtle objects or subtle elements).

(4) *Nirvichara: (Samadhi* pertaining to subtle objects without being limited by time and space).

(5) *Sananda: (Samadhi* pertaining to the purified mind).

(6) *Sasmita: (Samadhi* pertaining to the purified ego-center).

These six are called *Sabija Samadhi* (because they contain the seed of future rebirth), or *Salamba Samadhi* (because they need a support), or *Savikalpa Samadhi* (because they are dependent upon mental modes). In the highest flight of these *Samadhis*, when a Yogi becomes adept in *Sananda* and *Sasmita Samadhis*, his mind becomes filled with *Sattwa* or purity.

His *Chitta* (mind-stuff) like a clear mirror reflects the true nature of the Self. A Yogi sees the distinction between the Self and the *Buddhi* or the purified intellect *(Chitta)*. This is the state of intuitive knowledge which destroys the veil of ignorance. A Yogi no longer rests on the modifications of the Gunas; he begins to rest in his essential nature, the Self that is beyond the three Gunas.

Having discovered his true identity, he sees himself as the Divine Self controlling the modifications of the *Prakriti* consisting of the three Gunas. He becomes the absolute master of the entire creation, because he is no longer an individual personality – he is the Cosmic Spirit.

As a result of this attainment he experiences the omniscience of the Divine Self. For the Divine Spirit, there is nothing unknown in creation. Nature operates on the basis of the Intelligence of the Divine Spirit. Having become the Divine Spirit, a Sage experiences the power of knowing all that is to be known; nothing stays away from his view. He knows the past, present and future of creation. Though sustaining the knowledge of the world of relativity, he is constantly established in the experience of the Non-dual Self wherein eternity and infinity blend and fuse into a mystic experience of Supreme Oneness.

# ATTAINMENT OF KAIVALYA OR LIBERATION

## SUTRA 50

TAD VAIRAGYADAPI DOSHA BIJA KSHAYE KAIVALYAM.

*Tad Vairagyadapi* – By developing dispassion in the aforesaid development. *Dosha Bija Kshaye* -- By the destruction of the root of evil. *Kaivalyam* -- Spiritual Freedom (Liberation or Independence).

MEANING: By developing dispassion even towards this (development of omniscience and supreme mastery over Nature), and with the destruction of the root of evil (in the form of ignorance), a Yogi acquires Kaivalya or liberation.

EXPLANATION: As a Yogi advances on the ladder of Yoga, he ascends the heights of *Vairagya* through the following stages:

(1) *Yatamanam* – Striving stage -- In this stage a Yogi begins to see defects in all objects of the senses.

(2) *Vyatirekam* -- Differentiating stage -- Then, a Yogi begins to acquire mastery over the senses, and he becomes aware of the different degrees of control that he has acquired towards his senses.

(3) *Ekendriyam* – One-sense stage – With the perfection of the previous two stages, a Yogi withdraws all the senses into his mind. His mind remains the only sense that must be mastered. In Raja Yoga, *Manas* or mind is described as an *Indriya* or sense that controls all other *Indriyas* (the five senses of perception and five organs of action).

(4) *Vashikaram* – Controlled stage -- A Yogi attains complete mastery over his mind and senses in this stage.

These four are aids in the practice of *Samyama* and lower *Samadhis*. When the first two forms of *Vairagya* develop, a Yogi succeeds in practising *Savitarka* and *Nirvitarka Samadhis*. When the third form of *Vairagya* arises, a Yogi begins to experience *Sananda* and *Sasmita Samadhis*. The intuitive vision arising in *Sasmita Samadhi* enables a Yogi to acquire complete mastery over the mind and the senses. All these four are expressions of *Apara Vairagya* or lower dispassion.

When the *Chitta* or mind-stuff becomes highly purified, a Yogi begins to develop detachment from the *Chitta* itself. Since *Chitta* is closely related to *Prakriti* or the balance of the three Gunas, a Yogi develops dispassion towards the very basic matrix of the world-process. This is called *Para Vairagya* or supreme dispassion.

Even the powers of omniscience and mastery over Nature require the presence of Nature and its modifications. But when a Yogi develops supreme dispassion, he destroys the very seed or root of evil in the form of ignorance. He realizes his essential Self as the Non-dual Reality. With the veil of illusion lifted from his view, he sees himself as Absolute Existence, Knowledge and Bliss. He becomes free from the cycles of birth and death. He has destroyed the cause of pain, and has experienced infinite bliss. Such is the nature of Spiritual Freedom or *Kaivalya*.

## INVITATION OF GODS

### SUTRA 51

STHANYUPANI MANTRANE SANGASMAYA KARANAM PUNARANISHTA PRASANGAT.

*Sthanyupanimantrane* -- Being invited by gods of the celestial world. *Sangasmayakaranam* -- One should not feel happy, nor one should be attached to their enjoyments. *Punaranishta Prasangat* – Because there is again the possibility of an undesirable development.

MEANING: Being invited by the gods of the celestial world, a Yogi should not show happiness or become attached to their enjoyments, because there is again the possibility of an undesirable development.

EXPLANATION: As the level of consciousness is elevated in a Yogi through the practice of *Samyama* (intense meditation), he begins to commune with the higher levels of existence. Spiritual beings belonging to those higher levels become his admirers and friends. Such associations may continue to be in a subtle plane, or they may manifest in the form of 'visions' during meditation. An aspirant should not develop egoistic relationships towards the pleasant phenomena that belong to different planes of existence. He must continue to hold the lofty ideal of Para Vairagya (supreme dispassion) whereby even the enjoyments of *Brahmaloka* (the world of the Creator) are considered ephemeral and insignificant.

Even in this world an evolving aspirant develops the possibility of receiving honor and appreciation from men of position, power, fame and worldly prosperity. If he were to become attached to worldly

men, he cannot advance on the path of Yoga. He will fall again into a lesser state of consciousness. On the other hand, if he continues to perform his spiritual services courteously, with increasing dispassion towards all those who admire and honor him, he will not fall into a lesser state of consciousness.

An aspirant should not lose an insight into the Divinity who is the basis of all external forms of prosperity, recognition and honor. His services to that Divine Self must continue to be uninterrupted, through a life dedicated to the pursuit of Yoga and promotion of spiritual values in the world around himself. Thus, endowed with proper understanding, the tempting invitations of fortune will not prove to be an undesirable development beckoning the aspirant to a pitiable fall. On the other hand, they will assist his onward movement in a mysterious manner.

An aspirant must continue to reflect upon the truth that all pleasurable objects of this world as well as of the celestial world are sources of pain. True bliss cannot be acquired in any objective condition confined to time and space. It must be realized in the Self through intuitional wisdom.

Though soaring high, a kite keeps his eyes focused on a prey down below, upon this gross world; but a swan continues to look ahead until the *Manasa* lake is reached in the Himalayas. Aspirants must be like swans. Their meditative vision must enable them to hold on to the Ideal of Divine Realization.

All subtle manifestations of attachment and pride are obstacles on the path of Yoga. They

continue to hurl the individual soul into the whirling wheel of birth and death. Therefore, increasing discovery of spiritual power expounded through these Sutras is not meant to nourish egoism and illusion; rather, it is meant to lead the aspirant to the goal of Self-realization or *Kaivalya*.

## WISDOM BORN OF DISCRIMINATIVE KNOWLEDGE

### SUTRA 52

KSHANA TATKRAMAYOH SAMYAMAT VIVEKAJAM JNANAM.

*Kshana* -- Moment. *Tat kramayoh* -- In its succession. *Samyamat* -- By practising intense meditation. *Vivekajam* -- Born of discrimination. *Jnanam* -- Wisdom.

MEANING: By practising *Samyama* on the moment and its succession, one acquires wisdom born of discrimination.

EXPLANATION: *Kshana* is the smallest conceivable division of time. It is the succession of *Kshana* or moment that swells into the ocean of time.

A Yogi does not allow his mind to be trapped by the illusion of time. Instead of directing his mind to the distant past and a remote future, he begins to focus his penetrating attention on the moment of the present.

By the practice of lower *Samadhi*, he is able to possess a subtle, penetrating intellect *(Buddhi)*. He is able to penetrate the illusion of the moment, and thus, enter into the vast expansion of Eternity.

For an intuitive mind, every moment is a gateway to eternity, and every object is a mirror reflecting the majesty of infinity.

When the mind soars into the Eternity of the Self, it is no longer tainted by the impurities in the form of *Kleshas* (afflictions) -- Ignorance, Egoism, attachment, hatred, and clinging to life. Therefore, spiritual wisdom dawns in a purified mind. The faculty of intellect becomes intuitive, with the help of which a Yogi becomes endowed with wisdom born of discriminative reason. Such a wisdom shows the Self as distinct from the illusions of the not-self. This is the wisdom that confers liberation, and is called *Aparokshanubhuti* (direct perception) in *Jnana* Yoga or Yoga of Wisdom.

**See illustrated book "RAJA YOGA" (Study of Mind) by Swami Jyotir Maya Nanda.*

## SUTRA 53

JATI LAKSHANA DESHAIR ANYATA ANAVACHHEDAT TULYAYOSTATAH PRATIPATTIH.

*Jati* -- Class. *Lakshana* -- Characteristics. *Desha* -- Place. *Anyata* -- Differentiation. *Anavachhedat* -- Undetermined. *Tulyayoh* -- Two similar objects. *Tatah* -- By discriminative knowledge. *Pratipattih* -- Determined.

MEANING: By discriminative knowledge, a Yogi is able to determine the difference between two similar objects which are identical in their class, characteristics and place, and therefore, are difficult to be differentiated.

EXPLANATION: Every object of the world is defined by class, characteristics and the place (space) occupied by it. A mind that lacks intuitive vision cannot break the illusion of similarity existing in similar objects. But when intuitive vision dawns, the mind is not lured by the illusion of physical space. It enters into the Infinity of the Self through the gateway of an object. Such a mind does not move from object to object, but rather, moves from an object to the Divine Self. It is not deluded by the similarities of the objective perception.

When the mind is unable to see a difference between two similar thought-waves, it continues to experience the world of matter. When it glimpses the underlying substratum whence a thought-wave rises and into which it falls, it becomes intuitive. *Chitta* and *Purusha* (Mind and Spirit) have become similar due to ignorance. But by the possession of discriminating wisdom, the Spirit is seen distinct from the *Chitta* or the Mind.

## INTUITIONAL KNOWLEDGE

### SUTRA 54

TARAKAM SARVA VISHAYAM SARVATHAVISHAYAM AKRAMAM CHETI VIVEKAJAM JNANAM.

*Tarakam* – That which takes one across the world-process. *Sarva Vishayam* -- All-encompassing. *Sarvatha Vishayam* -- Interpenetrating. *Akramam* -- Having so succession (spontaneous). *Cheti* -- And this. *Vivekjam Jnanam* – Wisdom born of intuitive intellect.

MEANING: This wisdom born of intuitive intellect is all-encompassing, all-interpenetrating, without any succession, and is that which takes one across this world-process.

EXPLANATION: The nature of intuitional knowledge is described in this Sutra.

It is called *Tarakam* because it takes the soul across the ocean of the world-process into the state of liberation. It ends the process of birth and death, and enables the soul to experience the infinite bliss of its essential nature.

This intuitive knowledge includes all objects. Having known the Divine Self, nothing remains hidden or unknown.

Further, the knowledge achieved through intuition is a complete knowledge of all that exists. It is not a partial knowledge. Intuition interpenetrates the depths of all objects.

However, intellectual knowledge is a fragmentary knowledge of the objects. Even the highest flight of the intellectual knowledge cannot reveal the reality of an object in its entirety. Further, intellect functions in a process of succession. It gathers knowledge through a series of observations and interpretations.

If a person were to take various photographs of the sun from various stages in his flight towards the sun, and if in the end, he were to combine all the photographs and blend them into one picture, that would not define the real sun in any way. In the same way, if one were to combine all the intellectual data that is gathered about an object from different angles, one cannot realize the wholeness of the object.

But in the case of intuition, there is no fragmented knowledge. A Yogi sees the entire reality of the object. His knowledge is not gathered on the basis of succession or sequence of observations. His is a sweeping vision like that of a person who sees all directions from a mountain summit.

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**See illustrated book "WAKING, DREAMING & DEEP SLEEP" by Swami Jyotir Maya Nanda.*

## ATTAINMENT OF LIBERATION

### SUTRA 55

SATTWA PURUSHAYOH SHUDHI SAMYE KAIVALYAM ITI.

*Sattwa* -- *Chitta* or the Mind-stuff. *Purushayoh* -- Of the Self. *Shuddhi* -- Purity. *Samye* -- Similarity. *Kaivalyam* – Independence or liberation. *Iti* -- Thus ends this chapter on *Vibhuti Pad* describing psychic powers.

MEANING: When a Yogi discovers the similarity of purity between *Chitta* (Mind) and the *Purusha* (Self), he attains *Kaivalya* or liberation. Thus ends the present chapter on *Vibhuti Pad* describing psychic powers.

EXPLANATION: This Sutra presents the goal of all psychic powers. A Yogi discovers the powers of the mind with the sole purpose of attaining freedom or liberation from the clutches of matter. Discriminative wisdom or intuitive wisdom born of *Samadhi* is the highest power by which he tears the veil of ignorance and realizes his essential nature as *Brahman* or the Absolute.

In the previous two Sutras it has been shown that the subtle intellect of a Yogi is able to tear the illusion of time and space. As a result of such penetrating insight, the *Chitta* or Mind-stuff of a Yogi becomes profoundly purified. It becomes free from the impressions of *Kleshas* or afflictions. It becomes like a placid lake reflecting the blue sky.

The *Chitta* reveals the *Purusha* without causing any distortion in the latter. *Chitta* and *Purusha* both

shine with the same purity, as it were. In this state, the confusion between the two is destroyed. *Purusha* or the Self sees itself fully revealed in the *Chitta*, and thus, turns away from the latter. A Yogi has no need to use the mirror of Mind to see the Face of His deeper Self. He develops dispassion even towards the *Chitta*, as well as towards the *Prakriti* or Balance of the three Gunas of which *Chitta* is the proximate evolute. Such a dispassion is termed as *Para Vairagya* or supreme dispassion.

By the force of *Para Vairagya*, he experiences *Nirodha Samadhi* or cessation of all modifications of the *Chitta*. The Fire of intuitive wisdom destroys the forest of accumulated Karmas from the depths of his causal body -- the *Chitta*. He attains the goal of life – liberation, which is described differently in different scriptures of the world.

*Kaivalya* (Independence), *Moksha* (liberation), *Apavarga* (supreme blessedness), Kingdom of Heaven, Salvation, and Union with God -- all these are synonymous.

Liberation through Self-realization is the highest goal of all human efforts. May the Lord bless you!

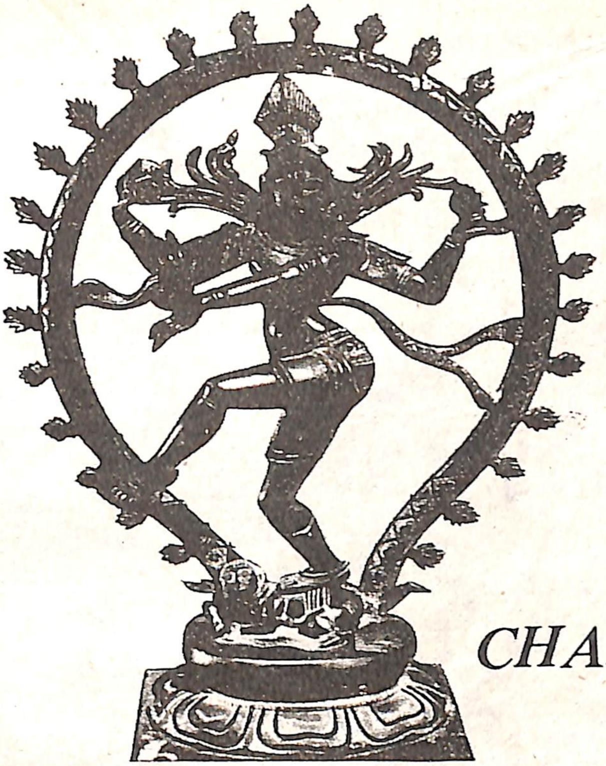
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****See illustrated book "DEATH AND REINCARNATION" by Swami Jyotir Maya Nanda.***

## LIBERATION

The clouds of Virtue rumble
In the expansion of the Self,
With lightning flashes of intuition
That rain down showers of immortality
On the shining summits of Samadhi!

The lake of mind stands still
Reflecting the full moon of Bliss,
And the soul, like a river descending
From mountain heights ---
Flows on to meet the Ocean
To be lost in the fullness of Love
And the endless Bliss of Liberation!!



# CHAPTER III

# PSYCHIC POWERS OF BHAKTI YOGA



## ATTAINMENT OF SIDDHIS IN BHAKTI YOGA

### (Path of Devotion)

*Based on Srimad Bhagavat Purana*
*Book-II: Ch. XV*

*Lord Krishna* explains to his friend *Uddhava* the mystic powers that arise in a Yogi who has developed devotion to Him. There are eighteen important *Siddhis* of which there are eight major *Siddhis* that abide chiefly in the Divine Self, and ten minor *Siddhis* that developed on the basis of predominance of *Sattwa* or purity.

The major *Siddhis* and the methods of acquiring them:

(1) *Anima:* It is the *Siddhi* of reducing one's body to the smallest possible dimension.

The *Siddhi* of *Anima* is acquired by meditating upon the Divine Self as the indweller of atoms that go to constitute the material world.

(2) *Mahima:* It is the mystic power of enlarging the body to any gigantic size according to one's will.

The *Siddhi* of *Mahima* is acquired by meditating upon the Cosmic Form of God manifesting through *Virat* or the Physical Cosmos – which is an expression of the Cosmic Mind.

(3) *Laghima:* It is the power of developing extreme lightness in the body.

The *Siddhi* of *Laghima* or lightness is acquired by meditating upon the Divine Self as the indwelling essence in all elements that go to compose the world.

***JESUS OVERPOWERING SATAN***
****Illustrated by Artist Roberto Martinez.***

(4) *Prapti:* It is the *Siddhi* of the subtle *Indriyas* or the senses. By the virtue of this mystic power a Yogi can establish contact with any object in the world according to his will. His senses are not obstructed by the limitations of the physical plane.

*Prapti* or the mystic power of divine perception is acquired by meditating upon the Divine Self as the indwelling reality of the Ego-principle. Thereby he attains complete mastery over the senses.

(5) *Prakamya:* It is the mystic power pertaining to the mind. Being possessed with this power a Yogi can enjoy the delights of the heavenly world according to his will. His enjoyments are not dependent upon the world of physical objects. He becomes capable of enjoying all pleasures that belong to the astral worlds.

The *Siddhi* of *Prakamya* is acquired by meditating upon the *Mahat Tattwa* or the Cosmic Mind. One then attains all enjoyments of the heavenly worlds.

(6) *Ishita:* This is a supramental power that enables the Yogi to rule *Maya* or the Cosmic Illusion. By the virtue of this power a Yogi can subordinate the functions of *Maya* or *Prakriti* according to his will. He can create or destroy according to his will because he is wholly united with the Divine Self who controls *Maya*.

*Ishita* is acquired by meditating upon the Divine Self as the Eternal Witness to the functions of *Maya* or Cosmic Illusion -- one then attains control over *Maya*.

(7) *Vasita:* This is the power of attaining control over all that exists in the world through the development of supreme dispassion. The Self is

untouched by the process of creation and destruction. That Self is fully realized by the Yogi.

*Vasita* -- By meditating upon the Divine Self as the Transcendental Absolute sustaining the three states of consciousness (waking, dream and deep sleep) and ever untouched by them, a Yogi attains detachment from the entire creation.

(8) *Kamavasayittwa:* This is the supreme *Siddhi* of experiencing infinite bliss arising out of complete union with God.

*Kamavasayittwa* -- By meditating upon the Divine Self as the Transcendental *Brahman* (the Absolute), the essential nature of one's being, one attains infinite bliss. As a result of this all desires cease to exist.

The following are the minor *Siddhis* which develop in the personality of a Yogi as a result of increasing *Sattwa* or purity in his nature.

The minor *Siddhis* and the methods of acquiring them:

(1) *Anurmimattwam:* A Yogi is not affected by hunger and thirst, old age and death, grief and infatuation.

By meditating upon *Lord Krishna* in the form of *Aniruddha* (a divine manifestation dominated by *Sattwa* or purity) a Yogi attains purity of nature and is no longer affected by the six waves of existence -- hunger, thirst, old age, death, grief and infatuation.

(2) *Dur Shravanam:* Capacity to hear from a distance -- (Clairaudiance).

By meditating upon the subtle mystic sound which manifests as the breath of the Supreme Self, as

the basis of all sounds, a Yogi develops the power of hearing all forms of sound expressed by living beings without being obstructed by space.

(3) *Dur Darshanam:* Capacity to see from a distance – (Clairvoyance).

By meditating upon God in the sun as well as in the eye-sense, a Yogi brings about a spiritual union between the eye-sense and the sun. This enables him to develop the power of seeing even from a distance. He can see whatever he wants to see, by directing his intuitive vision to any place in the universe.

(4) *Manojavah:* Movement as swift as the mind.

By establishing communion with the Divine Self as a result of intense meditation upon the Divinity, a Yogi links his body and mind to God. As a result of this he is able to take his body to any place where the mind goes. (He moves his body as speedily as his mind moves by the art of dematerializing the body and materializing it according to his will).

(5) *Kamarupam:* Assuming any form according to one's will.

When a Yogi focuses his mind on God with the understanding that God is the source of all *Siddhis*, he develops the ability of acquiring any form that his mind desires.

(6) *Parakayapraveshanam:* Leaving one's own body and entering into another's body according to one's will.

A Yogi controls his breath as well as his senses by meditating upon the Divine Self who is the substratum of all created beings. Then, he practises a strong confirmation that he is already in the body that he intended to enter into. Consequently his astral body will leave his own body, and joining with the Cosmic Prana it will enter the other body just as a black bee passes from one flower to another.

(7) *Swachhanda Mrityu:* Encountering death according to one's will.

By assuming the pose of *Siddhasana,* a Yogi awakens the *Kundalini Shakti* that lies dormant at the base of the spine, and leads it to the crown of the head, having pierced the *Chakras* (centers) of the *Sushumna* (the mystic channel located in the spinal column). By the virtue of this practice he can shed his body whenever he wills. He attains complete mastery over death.

(8) *Devanamsaha Kridanudarshanam:* Having the ability to see gods and to sport with them.

God should be meditated upon as the embodiment of *Sattwa.* He is like the sun -- gods and their celestial pleasures are like rays emanating from Him. Thus, a Yogi attains the power of sporting with gods, and experiencing heavenly enjoyments even while dwelling on this earth.

(9) *Yatha Samkalpa Samsiddhi:* Ability to acquire anything according to one's desire.

By meditating upon the Divine Self as the source of true resolve *(Sat Samkalpa),* a Yogi attains whatever he desires. The Will of God is infallible. By uniting individual will with Divine Will, one can realize any object of one's desire.

(10) *Ajna Apratihata Gatih:* The power of developing unobstructed authority everywhere. The command of the Sage cannot be obstructed anywhere in the world.

A Yogi meditates upon God as the Omnipotent Reality. Since God's command cannot be overruled anywhere in the universe, a Yogi, too, develops the ability of commanding the world. His wishes become the commands of God, therefore, they are bound to be fulfilled.

These ten minor *Siddhis* are further associated with the following four *Siddhis:*

(11) *Trikalajnatwam:* The knowledge of past, present and future.

When God is meditated upon as the Omniscient Divinity, endowed with the power of knowing past, present and future, a Yogi develops omniscience in himself as a result of divine communion.

(12) *Adwandwam:* Being unaffected by the pairs of opposites such as heat and cold, praise and insult.

By meditating upon God as the possessor of the attribute of invincibility, a Yogi is able to endure hunger and thirst, pleasure and pain, and all similar pairs of opposites.

(13) *Parachittadyabhijnata:* Knowledge of other's mind.

A Yogi meditates upon *Lord Vishnu* as the indweller of all minds, and thus, he develops the power of knowing the mind of others.

(14) *Agni-Arka-Ambu-Vishadinam Pratishtambhoparajayah:* The power of being unaffected and undefeated by fire, sun, water, poison and all creatures of the world.

By meditating upon the Divine Self as the Reality that cannot be damaged by the elements that go to constitute this world, a Yogi attains the power of overcoming the elements.

There are *Siddhis* that are acquired by virtue of one's birth, by the use of medicinal herbs, by austerity and by the utterance of *Mantras*. Even these *Siddhis* are developed by meditating upon the Divine Self.

But a Yogi should not practice meditation on God for the sake of *Siddhis.* These *Siddhis* do not constitute the goal of the mystic movement. They are the aroma emanating from the Divine Self. When *Siddhis* become the goal of a Yogi he is unable to realize the Self. Therefore, all these *Siddhis* become obstacles on his path.

But when he continues to move on to the source of all *Siddhis,* he rises beyond the temptations of the psychic powers.

God is the source and master of all powers. He is the bestower of liberation which is the goal of all *Siddhis.* He is the Self abiding in all beings. He is the inner controller of all hearts. He is the Reality that interpenetrates all objects of the world. He is the Truth underlying the names and forms of the world. By meditating on God with love, devotion and wisdom a Yogi attains Self-realization, and is never born again.

**See illustrated book "YOGA OF PERFECTION" (Srimad Bhagavad Gita) by Swami Jyotir Maya Nanda.*

## JAPA YOGA

Be seated in a meditative pose, with eyes closed. First invoke the blessings of *Ganesha, Saraswati*, and *Guru*, before you commence the repetition of your *Ishta Mantra*.

*Lord Ganesha* is invoked by the *Mantra* -- *OM SRI GANESHAYA NAMAHH*. Goddess *Saraswati* is adored by the *Mantra* -- *OM AIM SARASWATYAI NAMAH*. And the spiritual preceptor's grace is sought by the *Mantra* -- *OM SRI GURAVE NAMAH*.

Place the picture of the Deity in front of you. Keep a candle burning in front of the picture, so that you see the picture illumined by the flame. Now recite one complete *Mala* – 108 beads, gazing at the picture.

Then, close your eyes, and mentally visualize the form of the Deity, and perform another *Mala* of your *Mantra*.

Now, introduce the symbolic meaning of the Form of the Deity. See the Cosmos reflected in the Form. The blue complexion of *Lord Vishnu* represents infinity. The matted locks of *Lord Shiva* represent the mystic heights of the Spirit. The flute of *Lord Krishna* represents the ideal state of Yoga wherein one becomes an unobstructed channel of the melody of God. Thus, every God and Goddess has been symbolized in a form; one should begin with the form, but gradually lift the mind to perceive the form as a mirror reflecting the transcendental Glory of the Divinity.

Keep your mind focused between the eyebrows. See before your mental vision the infinite expansion of the blue sky. In the sky, behold a luminous golden cloud -- the Divine Presence. As you repeat your *Mantra* mentally, continue to visualize a pool of light emanating from the golden cloud, and entering into your *Ajna Chakra*.

You may focus your mind at the heart center, and mentally visualize a temple growing in your consciousness, and within the temple, on the luminous altar, there is seated the Deity. Recite your *Mantra* with the utmost devotion and surrender to the Divine Being. Feel that you are being dissolved in the gracious form of the Divine Self.

According to your inclination, you may also adopt the process of Vedantic reflection while repeating the *Mantra*. Focus your mind between the eyebrows. As your mind expands through the repetition of *Mantra*, feel: "I am not this body, mind, senses, or the pranas. I am the Deity operating through the limited mind, cognizing the relative world."

Identify yourself with the Deity, and thus, move towards the heights of identification with the entire cosmos. Gradually transcend the ego-center, and be identified with the Self. Lift the veil of time and space, and enter into the consciousness of non-duality.

Subdue your ego, by adopting the devotional attitude – *Dasoham* (I am Thy slave), and illumine your intellect by developing the divine vision – *Soham* (I am That).

Do not see any conflict with the *Mantras* of other Deities. All Deities are different manifestations of the same universal Self, of the same Divine Being. Every *Mantra* is unique, powerful, and supremely divine. Therefore, you should continue to intensify your relation with your own *Mantra* in which you are initiated by regular and persistent *Sadhana*. You may repeat other *Mantras* at the termination of the intensive practice that you are doing with your own *Mantra*.

Keep your *Ishta Mantra* the center and basis of all your spiritual practices. See other *Mantras* as different variations of your own *Mantra*. See other Deities as different aspects of your own Deity. And finally, transcend the form, to realize the formless Self.

At other times, when you are not involved in an intensive practice of *Mantra Japa*, you may continue to repeat a short form of your *Mantra* -- *Om - Om - Om*, or *Sri Ram - Sri Ram - Sri Ram*, or *Shiva - Shiva - Shiva*, or *Krishna - Krishna - Krishna*, or any other brief name of the Deity.

Let your mind enjoy a divine sweetness while repeating the *Mantra*. By gradual practice, when you practice repetition of *Mantra*, the unconscious mind will become sensitive to the underlying Divine Presence.

You are storing a reserve of mental power in your unconscious depths. The repetition of *Mantra* is unfailing in its results. It is the simplest and most vital technique of spiritual movement. Along with your *Japa Sadhana*, your life must be enriched by an all-sided development of your personality.

Let every essential aspect of *Sadhana* be practised in a happy moderation. Let there be a moderation in meditation, *Japa,* self-less activity, involvement in your day to day duties, studies, meeting with people, entertainments, sleep, food, and relaxation. Let there be a rhythm in your day to day life. Thus, you will ascend the heights of Yoga steadily, smoothly, and without much effort, and in a short time.

When you are initiated into a *Mantra* by a *Guru,* the *Mantra* becomes a link between you and your *Guru.* The Divine Grace and Divine Consciousness which indwell the inner consciousness of the *Guru,* begins to flow to the aspirant during his *Japa Sadhana.* The *Guru's* link with the aspirant continues to manifest during the state of mental serenity, and the mystic movement becomes easier, softer, and more spontaneous.

Put on the armour of *Mantric* vibrations, and move in the world as a hero. The negative influences from different people will not affect the serenity of the mind.

Learn to see all sounds as emanations of the *Mantra,* all forms as the emanations of the Deity, all happenings as the emanations of the Divine Will; the entire world as the manifestation of the Self. Thus, direct your *Mantra Sadhana* towards success, happiness, prosperity, and finally Self-realization.

## *DEVOTION*

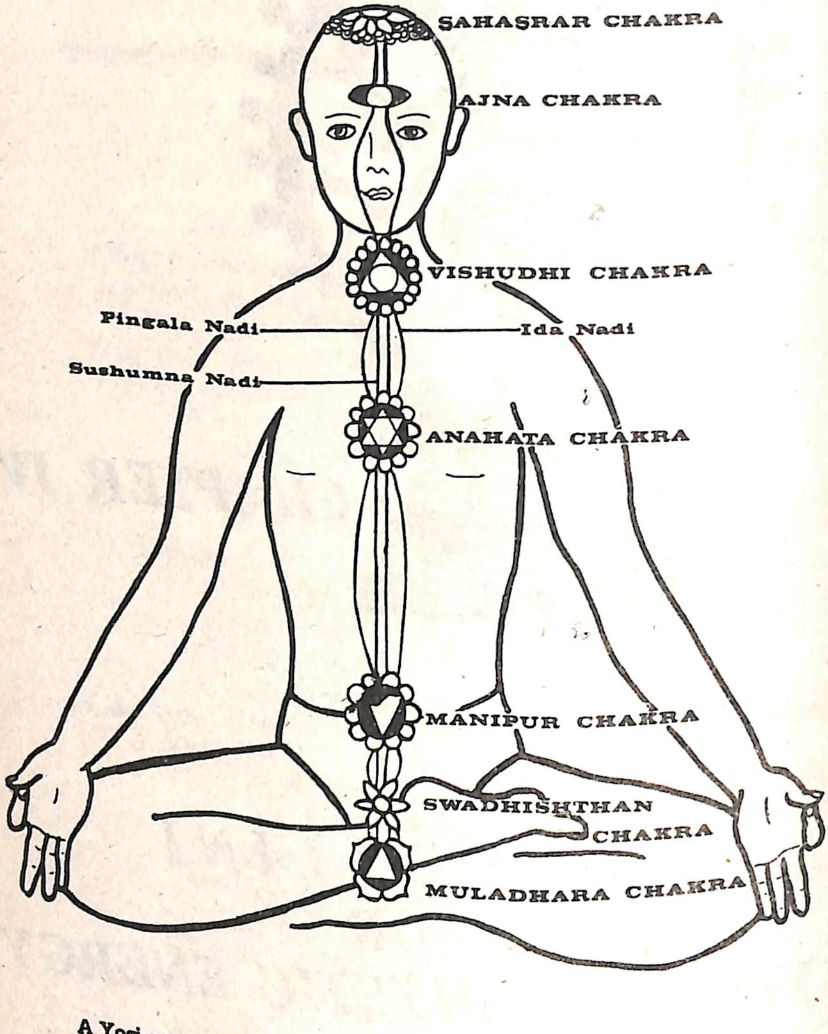
*A stream rises in the human heart*
*It lingers among the thorny bushes of attachments*
*It reflects at times the expansion of the heavens*
*Even in its muddy waters of infatuation,*
*It often is lost in the dreary desert of frustrations*
*Flowing underneath the layers of earth and sand*
*It is often lost in the fog and mist*
*Of desires and agitations,*
*But, it continues to flow on*
*From the stony regions,*
*Breaking down the rocky barriers of Karmas,*
*It flows on into the wide plains*
*Of Satsanga (good association)*
*It broadens itself by the inpourings*
*Of the subsidiary streams*
*In the form of meditation, insight, wisdom and dispassion*
*It ascends the rising heights of Samadhi*
*And spiritual expansion;*
*And thence, it flows down*
*With impetuous dynamism*
*With an unobstructed spontaneity*
*Into the Ocean of Divine Love*
*Wherein Eternity and Infinity as waves*
*Merrily glide on in the Experience of Divine Communion!*



# CHAPTER IV

# KUNDALINI
# OR
# YOGA OF MYSTIC ENERGY

## KUNDALINI YOGA




A Yogi arouses the mystic energy of the soul (Kundalini Shakti) by the practice of Yoga exercises and intense meditation on various Chakras or centers; and the awakened energy is led through the mystic channel in the spine up to the crown of the head where the soul unites itself with the Divine Self.

# CHAKRAS OF KUNDALINI

## KUNDALINI

*Kundalini Shakti* is the coiled up, dormant cosmic power that underlies all universal processes.

It is represented as a snake with three and a half coils sleeping in the *Muladhara Chakra.*

The three coils represent the three Gunas of nature: *Sattwa* or purity, *Rajas* or activity and passion, *Tamas* or inertia and darkness. The half coil represents the effects of the Gunas or modes of nature known as *Vikritis.*

By the practice of *Kundalini Yoga* the sleeping *Kundalini* is awakened and is taken to *Sahasrara Chakra* at the crown of the head by piercing the *Chakras* of the *Sushumna.*

## NADIS

*Nadis* are astral tubes through which *Pranic* currents move. They can not be seen by the naked eyes. But they can be seen by intuition or Divine Eye.

There are Seventy-two thousand *Nadis.* Among them *Ida, Pingala* and *Sushumna* are the most important.

*Ida* and *Pingala* are subtle astral tubes. They correspond to left and right sympathetic chains.

*Ida* flows through the left nostril and is cooling. *Pingala* flows through the right nostril and is heating. *Tamas* predominates in *Ida,* and *Rajas* in *Pingala.*

Moon is the presiding Deity of *Ida* and Sun is the presiding Deity of *Pingala.*

If you watch your breath, you will find that sometimes the left is flowing, sometimes the right and sometimes both. When left flows, it is the *Ida Nadi* that is operating at that time. Then one should perform simple works. One should engage oneself in peaceful activities.

When right nostril is flowing, it is *Pingala* that operates. Then, one should do vigorous and hard works such as exercises, eating, bathing, etc.. Also one should sleep during this state, because *Pingala* digests the food quickly and bestows sound sleep.

The profound science of *Swara Yoga* deals with many details of the functions of *Ida* and *Pingala* and how by changing the flow of breath from one nostril to another one may cure diseases, one may acquire psychic powers and also how by the study of breath through the nostrils one may prophesy certain things.

When both the nostrils flow, it is *Sushumna* that is operating. This the is the time for the practice of meditation, repetition of Lord's name, prayer and enquiry.

## SUSHUMNA NADI

*Sushumna* is the best of all *Nadis.* It arises from the basal plexus and passes through the spinal column, through the subtle channel of the spinal cord, up to the crown of the head. All *Chakras* or Mystic centers are situated in the *Sushumna.*

*Ida* is mystically described as the river Ganga,

*Pingala* is called *Yamuna* and *Sushumna* is called *Saraswati*.

*Muladhara* is the first junction of these three *Nadis*, from where they emanate. Therefore, *Muladhara* is *Mukta Triveni* (junction of the three) and *Ajna Chakra* is called *Yukta Triveni* (the confluence of the three).

## CHAKRAS

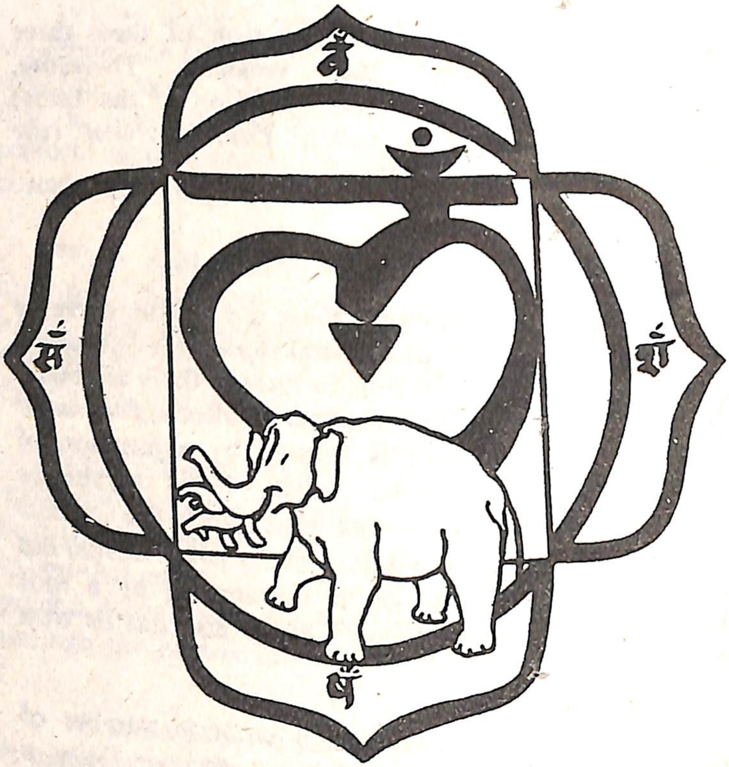
In the spinal column there is a mystic nerve or channel for the flow of the vital force. It is *Sushumna* as described above. In this *Sushumna* there are many centers which are called *Chakras* or wheels, *Padmas* or lotuses. Every *Chakra* is formed by a junction of several *Nadis* or astral tubes. It is mystically represented as a lotus. *Nadis* that join in the *Chakras* are represented by the petals. Every petal or *Nadi* has a mystic vibration which is represented by a root letter or *Bijakshara*. Every *Chakra* also has its own *Bijakshara*.

Thus, each *Chakra* has a separate number of petals, a distinct colour, a distinct presiding Deity, a distinct predominating *Tanmatra* or subtle element, a distinct root letter representing the vibration of the center.

As the *Kundalini* passes through the *Chakras*, each center is flooded with energy, it blooms as it were, revealing the hidden powers that belong to every center.

Seven most important *Chakras* are being illustrated in the following pages. *Kundalini* is a Divine Energy represented as Goddess. *Shiva* the Absolute abides in *Sahasrara*. By the practice of *Kundalini Yoga* when the *Shakti* or Goddess is united with *Shiva*, the soul attains Supreme Freedom.

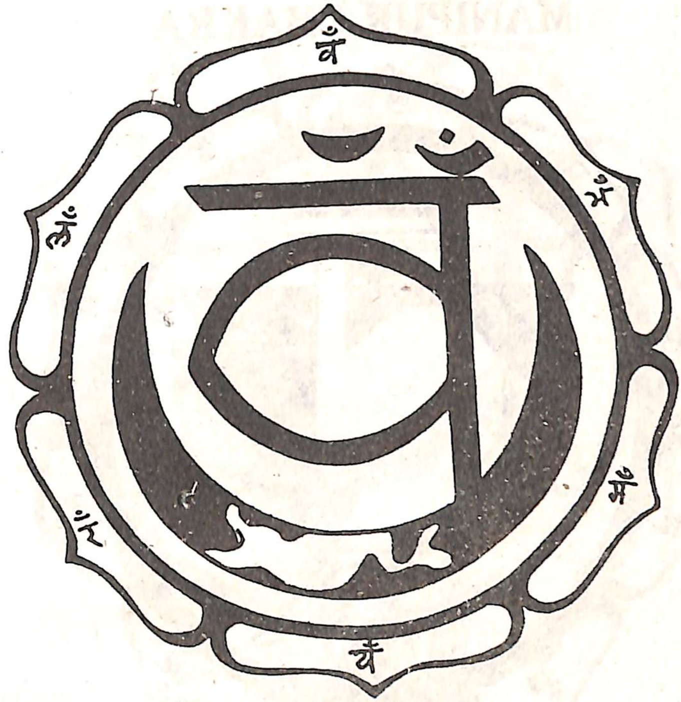
# MULADHARA CHAKRA



## MULADHARA CHAKRA

| | |
|---|---|
| SEAT | Two fingers above the anus |
| COLOUR | Red |
| TATTWA OR ELEMENT | Earth |
| COLOUR OF ELEMENT | Yellow |
| ROOT LETTER | Lam |
| LETTERS OF THE PETALS | Vam, Sham, Sam, Sam |
| NUMBER OF THE PETALS | Four |
| PRESIDING DEITY | Ganesha |
| WORLD | Bhuh |
| YANTRA | Quadrangle |
| FRUIT OF MEDITATION | Health, happiness, power of speech, victory over earth element. |

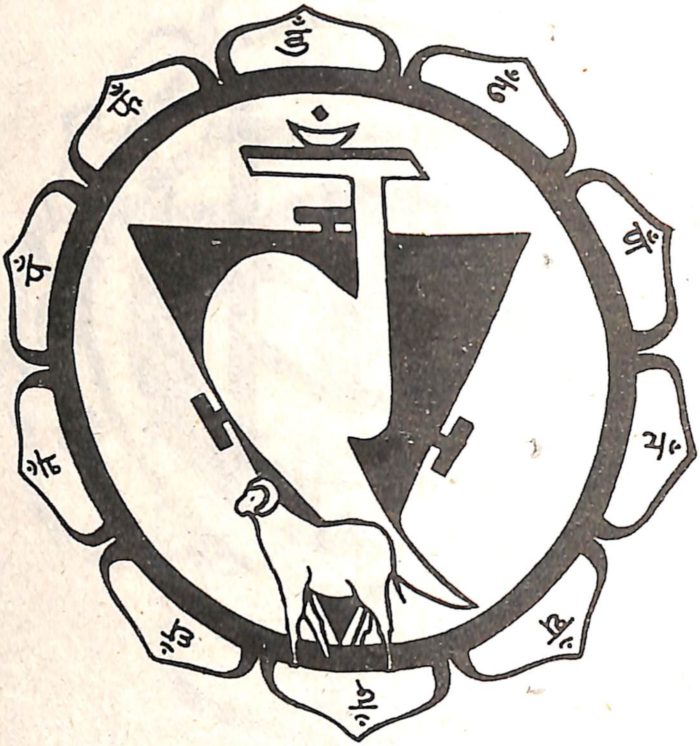
# SWADHISHTHAN CHAKRA



SWADHISHTHAN CHAKRA

SEAT ...... At the root of the organ of generation.
COLOUR ........................Vermillion Red
TATTWA OR ELEMENT ................Water
COLOUR OF ELEMENT ................White
ROOT LETTER ......................Vam
LETTERS OF THE PETALS .Bam, Bham, Mam, Yam, Ram, Lam.
NUMBER OF THE PETALS ...............Six
PRESIDING DEITY ...................Brahman
WORLD ................ Bhuvah (Astral World)
YANTRA ...................Crescent Moon
FRUIT OF MEDITATION ... Victory over the water element, control of the senses, poetic skill, freedom from gross impurities such as passion, greed, hatred, egoism, pride, hypocrisy etc.

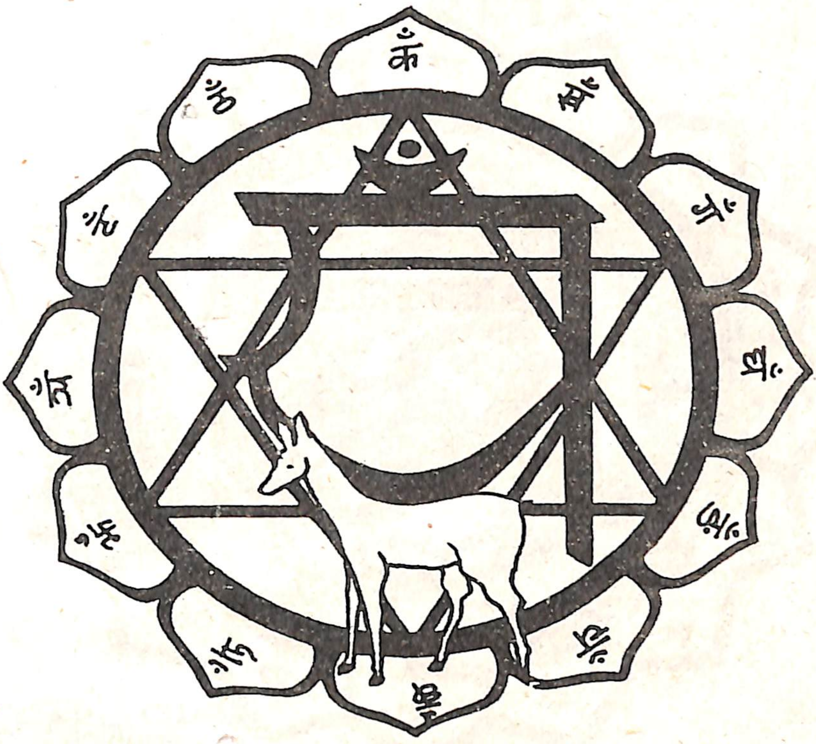
# MANIPUR CHAKRA



MANIPUR CHAKRA

SEAT .................................... Navel
COLOUR ............Illumined with blue colour
TATTWA OR ELEMENT ................. Fire
COLOUR OF ELEMENT ................ Red
ROOT LETTER ............................Ram
LETTERS OF THE PETALS.Dam,Dham, Nam, Pam,
Pham, Dam, Nam, Tam, Tham.
NUMBER OF PETALS ....................Ten
PRESIDING DEITY .................... Vishnu
WORLD ...................Swah (Astral World)
YANTRA .............................Triangular
FRUIT OF MEDITATION . .Knowledge of the body,
freedom from the ailments of the stomach,
knowledge and power.

# ANAHATA CHAKRA



ANAHATA CHAKRA

SEAT . . . . . . . . . . . . . . . . . . . . . . . . . . . Heart
COLOUR . . . . . . . . . . . . . . . Smoky or deep black
TATTWA OR ELEMENT . . . . . . . . . . . . . . . . Air
COLOUR OF ELEMENT . . . . . . . . . . . . . . . Green
ROOT LETTER . . . . . . . . . . . . . . . . . . . . . . Yam
LETTERS OF THE PETALS . . . . Kam, Dham, Gam, Gham, Ngam, Cham, Chham, Jam, Jham, Nm, Tam, Tham.
NUMBER OF THE PETALS . . . . . . . . . . . Twelve
PRESIDING DEITY . . . . . . . . . . . . . . . Ishan Rudra
WORLD . . . . . . . . Mahar Loka (Higher Astral Plane)
YANTRA . . . . . . . . . . . . . . . . . . . . . . . Hexagon
FRUIT OF MEDITATION . . . . . . Eloquence, poetic skill, victory over the senses, hearing of mystic sounds, attainment of knowledge and psychic powers.

# VISHUDHI CHAKRA



VISHUDHI CHAKRA

SEAT . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . Throat
COLOUR . . . . . . . . . . . . . . . . . . . . . . . . . . . . . White
TATTWA OR ELEMENT . . . . . . . . . . . . . . . Ether
COLOUR OF ELEMENT . . . . . . . . . . . Pure Blue
ROOT LETTER . . . . . . . . . . . . . . . . . . . . . . . . Ham
LETTERS OF THE PETALS . . . . . . . Am, Aam, Im, Eem, Um, Oom, Rim, Rrim, Lrim, Lrrim, Em, Aim, Om, Aum, Angm, Ahm.
NUMBER OF THE PETALS . . . . . . . . . . . . Sixteen
PRESIDING DEITY . . . . . . . . . . . . . . . . Sada Shiva
WORLD . . . . . . . . . . . . . Janah (Higher Astral World)
YANTRA . . . . . . . . . . . . . . . . . . . . . . . . . . . Circular
FRUIT OF MEDITATION . . . . .Poetic skill, wisdom, peace, freedom from grief and fear, knowledge of past, present and future.

# AJNA CHAKRA

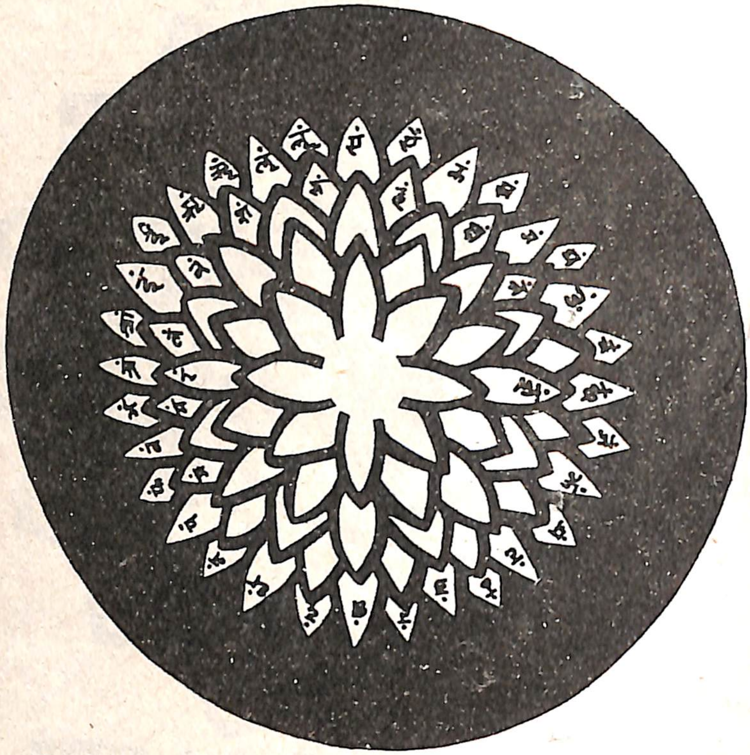


AJNA CHAKRA

SEAT . . . . . . . . . . . . . . . . . . . Between the eyebrows
COLOUR . . . . . . . . . . . . . . . . . . . . . . . . . Pure White
TATTWA OR ELEMENT . . . . Mahat or Cosmic Mind
COLOUR OF ELEMENT . . . . . . . . . . . . . . . Golden
ROOT LETTER . . . . . . . . . . . . . . . . . . . . . . . . . Om
LETTERS OF THE PETALS . . . . . . . . Ham, Ksham.
NUMBER OF THE PETALS . . . . . . . . . . . . . . Two
PRESIDING DEITY . . . . . . . . . . . . . . . . . . . Shiva
WORLD . . . . . . . . . . . . . . . . . Tapah (Causal World)
YANTRA . . . . . . . . . . . . . . . . . . . . . . . . Full Moon
FRUIT OF MEDITATION . . . . . . . . . One attains the fruits of meditation on all the lower Chakras.

Ajna means command. Ajna Chakra controls all the lower Chakras. One attains Samadhi and destroys Karmas.

# SAHASRAR CHAKRA



**SAHASRAR CHAKRA**

SEAT .................... Crown of the head
COLOUR .................... Multicoloured
TATTWA OR ELEMENT ...... Beyond all elements
COLOUR OF ELEMENT ......Beyond all colours.
ROOT LETTER ...Vindu or the non-manifest point.
LETTERS OF THE PETALS ............ All the letters from AM to KSHAM.
NUMBER OF THE PETALS .......... Thousands
PRESIDING DEITY .....Lord Shiva (The Absolute)
WORLD ......... Satyam (Highest Causal World)
YANTRA .................... Without Form
FRUIT OF MEDITATION .... Immortality through highest Samadhi. Release from pain and reincarnation. Supreme Bliss.

## THE PRACTICE OF KUNDALINI YOGA

An aspirant should purify his heart through self-less service of humanity and the practice of devotion to God.

He should practise *Asanas* (physical postures), *Pranayamas* or breathing exercises, *Bandhas* and *Mudras*, and *Hatha Yogic Kriyas* for the purification of the *Nadis* (astral tubes).

He must cultivate virtues like faith, devotion, service of Guru, humility, purity, dispassion, compassion, aspiration, discrimination, serenity, self-control, fearlessness, patience and perseverence.

He should meditate upon the *Chakras* of the *Sushumna* one by one. Let him meditate on *Muladhara Chakra* for a week, then on *Swadhishthana Chakra* for the next week and so on, according to the description given on the previous pages.

### VARIOUS METHODS

*Kundalini* can be awakened by various methods. *Raja Yogins* awaken *Kundalini* by the practice of concentration and meditation.. *Bhaktas* awaken it by devotion, *Jnanis* or the followers of the path of Wisdom, awaken it by intuition brought about by reasoning and enquiry, and *Karma Yogins* by the selfless service of humanity.

*Kundalini* is the barometer of spiritual progress. Whatever may be the path, *Kundalini* must arise and move along the mystic channel of *Sushumna*.

The ascent of *Kundalini* through the *Sushumna* implies more and more unfoldment of consciousness. At every center a Yogi acquires special control over a different aspect of nature, special powers and enjoys ever increasing expansion and bliss.

*Kundalini Pranayams* described, are effective methods of arousing *Kundalini.*

*When *Kundalini* pierces *Muladhara* one rises above lower self, when it pierces the heart center one rises above all subtle desires, when it pierces the *Ajna Chakra* one attains illumination and experiences infinite Bliss!

**See illustrated book "MANTRA, KIRTAN, YANTRA & TANTRA" by Swami Jyotir Maya Nanda.*



## CHAPTER V

# PSYCHIC POWERS OF JNANA YOGA



GODDESS SARASWATI
*(The Embodiment of Wisdom)*

*See "Hindu Gods & Goddesses" by Swami Jyotir Maya Nanda.

Courtesy: Gita Press, Gorakhpur, India

## SIDDHIS IN A JNANI

### (A Man of Wisdom)

The attainment of spiritual wisdom is the culmination of all attainments. It is the *Siddhi* of all *Siddhis.* It is the goal of existence.

A Sage, having acquired intuitional wisdom, discovers his very self as the Reality behind all that exists. He experiences non-duality of consciousness. He becomes one and all.

He becomes the vast sky with numerous stars. He becomes the sun and fills the earth with light and warmth. He becomes the moon and sheds cooling nectar upon this earth. He becomes the soft breeze awakening the buds to bloom in the silence of the night. He becomes the ocean and surges with numerous waves. He becomes one and all.

He becomes the life-breath in all beings. He becomes the joys and sorrows of all beings. He becomes the birds that fly in the air. He becomes the spider weaving its cobwebs. He becomes the lions roaring in green forests. He becomes the prompter and indweller in all hearts. He becomes the Goal of all that exists.

The attainment of *Siddhis* such as *Anima* (becoming as minute as one pleases), *Garima* (becoming heavy at one's will), *Laghima* (becoming as light as one wishes), *Prapti* (attaining an object from a distance), *Prakamya* (attaining any object of one's desire), *Ishittwa* (developing the power of creation),

*Vashittwa* (controlling all that is created), and *Kamavayasittwa* (attaining the highest limit of joy on the basis of lordliness over all -- these major and many other minor *Siddhis* become petty achievements for a Sage of Self-realization.

He sees himself existing in the minutest forms of life. Why should he desire the development of the power of *Anima*? He sees himself rising higher than the Himalayas. Why should he desire *Garima* or *Mahima*? He sees himself as softer than dawn and lighter than the breeze; then why should he desire *Laghima*? He sees himself extending everywhere. Why should he reach out bodily to any object? There is no need for him to allow his body to materialize and dematerialize when he himself exists everywhere. Being one with all, he has no need to desire any perspective. He has no need to control anyone, because he sees through this created world of multiplicity and duality. When he becomes the Self of all, there is no need for him to enter into others' bodies, or to communicate with others in a miraculous way.

Inspite of the fact that a Jnani or a wise man is free from all desires and Karmas, still his personality continues to exist in the world of relativity due to the *Prarabdha* Karma or the fructifying Karma. It is only when this *Prarabdha* Karma is exhausted that his personality is withdrawn from the face of the earth -- he dies and attains *Videha Mukti* or disembodied salvation.

But while the *Prarabdha* Karma continues, a Sage is not caught in the circles of egoistic desires and attachments. He continues to experience himself as the non-dual consciousness shining like the brilliant

sun beyond the clouds of the mind. He continues to see his very ego-center as the sun would see its reflection in a lake. Though operating through his limited personality, he continues to experience his inner oneness with all.

Therefore, the desires that express through the mind of a Sage are called *Sat Kama* (true desires), and his thoughts are called *Sat Samkalpa* (true resolves). With the obstacles of egoistic illusions removed, his mind becomes a channel for the Cosmic Mind. Therefore, the desires and thoughts emerging through the mind of a Sage are not expressions of Karmic involvements, but rather, are sportive manifestations of the freedom of the Self.

This being the case, he performs actions without generating a basis for a future Karma. He desires and thinks without being caught by the illusions of the mind. He uses his individual personality for the promotion of harmony and goodness in the world.

From a practical point of view, he may choose to develop some of the *Siddhis* which are necessary for his activity in the relative plane of the world. Just as a spiritual teacher may learn a language such as French or Spanish, so too a Sage may desire to learn a particular *Siddhi* such as healing the sick, or performing certain miracles for engendering faith and spiritual aspiration in the society in which he lives.

Though infinitely greater than all *Siddhis*, yet he may work for developing some *Siddhis* in comformity with the workings of his *Prarabdha* Karma. But, just as possessing the body, he is beyond the body, and though possessing various objects, he is beyond them; in the same way, though possessing

psychic powers, he is ever established in the Transcendental Self -- the Power of all powers.

This point is important to understand -- when a Jnani develops a will to learn any language, an art, or a psychic power, he will attain success in it in a very short time. It is because his mind is ever under his control. He can direct all the attention of his mind to the subject that he wants to learn. Further, he is backed up by the Cosmic Will of the Divine Self. The will emerging through the mind of a Sage is sanctioned by the Cosmic Mind. Therefore, there is nothing that cannot be achieved by a Sage.

It is also true that certain *Siddhis* develop in an illumined personality without his self-effort towards their development. The reason is simple. His self-effort in the past lives had prepared him for certain mystic achievements from his very birth.

It is because of this reason that Sage *Jnaneshwara* of *Mahatastra* was able to dominate material elements and perform various amazing powers from his very childhood. Sri *Shankaracharya* was able to enter into the body of a dead king in order to experience the life of a house-holder.

Divine Incarnations such as *Krishna* and *Rama* were the very embodiment of all *Siddhis*. Lord *Krishna* manifested most miraculous *Siddhis* from his very childhood. Lord *Hanumana*, the servant of *Rama*, was an adept in all the *Siddhis* from his very childhood.

The *Siddhis* of Lord *Jesus* were spontaneous revelations of Divine Will operating through his enlightened personality. By Divine Grace he was able to develop amazing powers of the mind without directing his self-effort towards acquiring them.

Thus, whether *Siddhis* manifest spontaneously in a personality, or they manifest due to his self-effort, it must be very clear that he is beyond all *Siddhis*. He does not depend upon his *Siddhis* for his greatness and glory.

A man of enlightenment is the true *Siddha* -- a truly perfected being. Having torn the veil of ignorance, he becomes one with *Brahman*. All *Siddhis* are means to this Glorious *Siddhi* of Self-realization. Without the vision of this stupendous goal, they are mere egoistic pursuits in the world of illusion.

**See illustrated book "YOGA OF PERFECTION" (Srimad Bhagavad Gita) by Swami Jyotir Maya Nanda.*

## SIDDHIS IN YOGA VASISHTHA

*Based upon Nirvana Prakarana Purvardha*

When a Yogi awakens the *Kundalini Shakti* by the practice of *Pranayama*, and retains the Pranic Energy at the center of the heart, he attains the power of maintaining his body steady as long as he wishes. He can render his body as heavy and firm as the Meru Mountains.

Like a snake uncoiling itself, this *Kundalini Shakti* moves along the path of *Sushumna* (the subtle channel within the spine) carrying with it the concentrated energy of the Pranas.

As a result of this, the Pranic energy fills the Yogi from the sole of his feet to the crown of his head. The abundance of Pranic energy renders his body light; he overcomes the pull of gravitational force, and thus, flies in the air.

By directing this *Kundalini Shakti* towards the crown of the head, a Yogi tunes his consciousness to the plane of the *Siddhas* -- perfected spirits as well as heavenly gods. Thus, he is able to meet divine beings and sport with them. These divine beings cannot be seen through a mind that is impure.

Dreams are experiences of the astral body. However, they are of a negative character. But the vision of the *Siddhas* is of a positive nature. An aspirant receives boons, blessings and spiritual instructions from the *Siddhas*.

By practising exhalation a Yogi concentrates his mind at a spot about nine inches away from his nostrils, and having separated his astral body from the physical body acquires the art of entering into another body. This is the *Siddhi* of *Para Kaya Pravesh* – the power of leaving one's own body and entering into another.

A Yogi pursues the process of joining *Prana* with *Apana* by the practice of *Pranayama*. When these two vital currents are united, he leads the *Kundalini Shakti* to the center of his heart. There he meditates upon the light of intuition shining as the stars, or like a golden bee hovering over the lotus of the heart. Consequently he acquires the ability of seeing any object that he wishes to see even from a distance of a million miles.

A Yogi perceives a spark of spiritual fire at the center of the lotus of his heart. It shines like a golden bee or like a streak of lightning in the dark clouds during the hour of evening. This fire grows and pervades his whole body. But because this is a mystic fire it does not consume the body, rather, it reduces the elements of the body into their astral constituents.

Just as a storm causes the fog to disappear, in the same way the storm of *Pranic* energy melts the physical body into a subtle form. Then, the mystic energy of *Kundalini*, devoid of the nervous system of man, shines in the firmament of the astral plane like a streak of luminous smoke in a city.

Separated from the physical body, this *Kundalini Shakti* now exists along with the mind,

intellect, ego, *Chitta* and subtle constituents of the astral body.

At this state a Yogi is able to govern the subtle elements that go to constitute the astral body. He can materialize his body in any form he wishes. He can render his body as light as a straw. He can render his body as mighty as a mountain as well.

However the highest *Siddhi* of a Yogi is the attainment of wisdom that negates the reality of the physical body. The Absolute Self or *Brahman* alone is real, this world is an appearance of *Brahman* like mirage in a desert, like the blueness of the sky.

The individual soul perceives this physical body due to its Karmic impressions gathered from many lives. It is the *Samkalpa Moha* -- the illusion of mental affirmation that enables a person to be identified with the physical body. But when the light of wisdom dawns in the firmament of the heart, this illusion is gradually dispersed, even as a cloud is dispersed by wind.

Just as with the cessation of sleep, the dream realities do not exist any more, in the same way the reality of the physical body does not assert itself in the consciousness of a Sage.

By the intensity of body-idea, the soul becomes identified with the body. But by the intensity of the knowledge of the essential nature of the Self, the soul discovers itself to be *Brahman* or the Absolute.

An illumined Sage realizes, "I am the All-pervading, Taintless, Pure, Transcendental

Absolute. I am not this perishable body."

The idea that "I am this physical body" is sustained by a mind enveloped by ignorance. When the mind is freed from the veil of ignorance, it reflects the universal reality of the Self. It reveals the wisdom "I am the Immortal Self."

Identification with the physical body is caused by the fructification of Karmas. An aspirant develops an insight in rooting out the Karmic tree of individualized existence.

If the mind is led to the lofty heights of concentration and meditation, by overcoming the functions of imagination, misconception, and sleep or inertia, one can reduce his identification with the body to a great extent.

When the body idea is reduced, the mind begins to commune with Cosmic Mind. It becomes filled with creative thoughts that glisten with the glory of the Self. But, when the body-idea is intensified, the mind becomes like a stagnant pool of water harboring the growth of ego-centric impressions and values.

Intensification of *Dehadhyasa* (identification with the body) is for increasing misery in life. But reduction of *Dehadhyasa* is for all that is good and auspicious in human existence.

An aspirant cultures his mind by the practice of listening to scriptures, reflection upon their teachings, and meditation upon the Self. As the mind is enlightened about the illusory nature of the objects of the world, it begins to develop *Samkalpa* (will) for renouncing all attachments to this perishable universe, and for attaining Self-realization.

*Samkalpa* or mental will is the basis of identification with the physical body. Driven by Karmas of the past, one continues to will for a new embodiment in order to find fulfillment of the endless desires of the mind.

But when the mind understands that there is nothing substantial in this world of time and space, and that happiness does not arise from the objects of the world, it begins to will for the destruction of the fictitious desires of the mind. It wills for attaining perfect dispassion, and thereby for realizing the Self.

A Yogi renders his reason so subtle and luminous that not a single desire can escape its notice. Therefore even before a desire settles itself into the depths of the mind in a stealthy manner, the penetrating vision of the Yogi looks into its illusoriness and thus, divests it of its false values. As a result of this, the very process of *Samkalpa* or willing is controlled and modified.

*Samkalpa* is the center round which the wheel of the world process continues revolving. When *Samkalpa* is checked, this wheel comes under one's control. Thus, a Yogi works out his liberation from the wheel of the world process.

Discover the inexhaustible Energy of the Self. Develop will for attaining Self-realization. Eradicate the body-idea by constant practice of meditation on the Self. Enjoy the supreme bliss and freedom of the Self. This is the *Siddhi* of all *Siddhis!*



# CHAPTER VI

# AIDS FOR DEVELOPING PSYCHIC POWERS



Lord Buddha surrounded by gods
(a rock-cut figure)

## HOW TO THINK POSITIVELY

*by Swami Jyotir Maya Nanda*

(1) There is no power greater than thought. By the force of thought, one shapes one's personality, and molds one's destiny.

(2) Thought is the basis of all Karmic formations. Thought underlies all actions. Thought is the root cause of all physical and mental developments. Thought is at the root of all diseases and afflictions. Thought is the key to all prosperities and attainments.

(3) 'As you think, so you become' – this proverb is based upon a profound wisdom.

(4) There is yet another saying, "You sow a thought and reap an action. You sow an action, and reap a habit. You sow a habit, and reap a trait. You sow a trait, and reap a character. You sow a character, and reap a destiny." Thus, you are the architect of your destiny. You shape your destiny by your thoughts.

(5) According to Vedanta philosophy, this world is a projection of the Cosmic Mind. It exists as ideas and thoughts based upon Cosmic Illusion. It does not exist as a solid reality.

(6) Matter is myth when seen with an intuitive insight. It is composed of mental substance. Thus the mind in an individual can draw abundant energy from the Cosmic Source, and effect wonderous changes in the world of matter.

(7) Individual mind is a wave in the Cosmic Mind. It is possible for an individual to allow his mind to tune itself with the Cosmic Mind by rising beyond the limitations caused by ignorance and egoism. This is the perspective of Yogic movement.

(8) When the mind is free from egoistic attachments and desires, it communes with the Cosmic Mind. It treads the path of positive thinking, and attains the Supremely Positive Reality, *Brahman* or the Absolute.

## THE SOURCE OF THOUGHT

(9) Thoughts arise in human mind as waves rising in a lake. They rise and fall constantly giving rise to diverse experiences of pleasure and pain in human existence.

(10) Ego-thought is the nucleous of all mental thoughts. The deepest urge in a human being is to discover his essential nature as *Satchitananda* -- Existence, Knowledge, and Bliss. Due to *Avidya* or ignorance, the mind is unable to turn towards the source; rather, it moves along the outgoing processes of the senses and becomes involved in the world of multiple names and forms.

(11) When an aspirant learns the art of internalizing the mind, he discovers the secret source of the ego-thought. It is, in fact, an expression of the glorious presence of the Self within one's own heart. But it is identified with a ficticious center of ego in the mental plane due to the outgoing movements of the mind. When the mind is freed from desires, it turns to its source in the Self, and merges in the Self like cloud merging in the vast sky.

(12) The thoughts that lead to the discovery of the Self are the highest form of positive thinking. Those that obstruct the understanding of Self are negative in nature. They are the progenitors of grief, pain, and revolving cycles of birth and death.

## POSITIVE THOUGHTS

(13) Thought that sustains devotion and wisdom is highly positive in nature. It arises from a purified mind and an integrated personality.

(14) Purified thoughts are termed as *Sat Kama* (pure desires), and *Sat Samkalpa* (pure resolves). They form the deep-rooted background of the mind in Yogis, sages and saints.

(15) Pure thoughts wing their way like the infallible arrows of *Lord Rama*. They cannot fail in their pursuit. They are backed up by Divine Will.

(16) *The mystic form of *Lord Rama* carrying an inexhaustive quiver abounding with infallible arrows is symbolically a portrayer of Purified Mind which continues to discharge infallible arrows of pure thoughts towards the destruction of the demon of duality. These pure thoughts abide in the inexhaustible quiver of the purified *Chitta.*

(17) Thoughts of goodwill, compassion, understanding, spiritual love and harmony are positive thoughts. They render human personality sublime and divine.

(18) Thoughts that follow the dictates of a clear conscience and are based upon the principles of

**See illustrated book "STORY OF LORD RAMA" by Swami Jyotir Maya Nanda.*

*Yamas* and *Niyamas* (non-violence, truthfulness, purity, etc.) are positive. They are powerful aids in leading a person towards his inner spiritual resources.

(19) Positive thoughts are like fragrance emanating from a blooming flower. They give rise to a sense of spontaneity, relaxation, placidity of mind, and abundant joy.

(20) Positive thoughts are the intrinsic attributes of the Self. They are not developed on the basis of an outer reality. They are not dependant upon an outer development. They are not artificial, they are natural.

(21) Just as the blue sky reveals itself with the dispersal of clouds, in the same way, the grandeur of the Self reveals itself in the form of numerous virtuous qualities, when the cloud of mental confusion and negative thinking is dispersed by the power of positive thinking.

(22) An aspirant must send out thoughts of goodwill towards all. He should not hold a grudge against any being in this creation.

## THE POWER OF POSITIVE THOUGHTS

(23) Positive thoughts bring out the best in a human being. They are the most powerful instruments in the hands of the soul.

(24) By the force of positive thoughts a person can transform his life completely. There is nothing in the world which cannot be realized by the power of positive thinking.

(25) When you think positively, good Karmas of your past begin to vibrate favorably. They are strengthened, and thus, they become your fructifying Karmas. But when you retain negative thoughts, you are encouraging the negative Karmas of your past to come forth and become your realities of day to day life.

(26) Your last thought at the time of death determines your next embodiment. Therefore, if the mind is positive at the time of death, one attains liberation, and is not born again.

(27) But the last thought does not arise by accident. A Yogi by constant practice of positive thinking in day to day life prepares an unconscious background of positive thought which does not fail him even at the time of death.

(28) Many great men were born in miserable and poverty-stricken conditions. They rose to great heights by the force of positive thinking. Sage *Valmiki* was a robber in his earlier days. He became transformed by the power of good association. Great *Shankaracharya* was born in poor circumstances. He became the most dynamic exponent of Vedanta philosophy due to his positive thinking.

(29) Thought is the basis for action. Therefore, when the mind is filled with positive thoughts, one's actions become highly qualitative and supremely effective.

(30) A man of positive thought becomes a powerful performer of great actions. His actions promote harmony and goodwill in the world. He is remembered for centuries because of his good actions.

(31) A positive thought carries with it a stamp of truth. Therefore, its impact is infallible. But a negative thought is sustained by falsehood. It cannot endure the test of time.

(32) By the power of positive thought, one can heal sickness, promote a better condition, win good friends, remove hatred from the atmosphere, promote prosperity and success, and achieve the glorious goal of human existence in the form of Self-realization.

## THE DESTRUCTIVE EFFECTS OF NEGATIVE THINKING

(33) Thought is intimately related to Prana (vital forces) and the physical body. A negative thought of fear, hatred, grief, or dejection disbalances the Pranic movements in one's personality. This results in disturbance in the chemical balance of the body. Various diseases develop in due course as a result of negative thinking.

(34) While a positive thought lights the face with joy and sends forth abundant vitality in the body, a negative thought sends out a chill over one's nervous system, rendering one's face painful, eyes sunken and dark, and the entire features, altered with the ugliness of negativity.

(35) *Negative thoughts of violence, hatred, cruelty, jealousy, maliciousness, pride, falsehood, uncontrolled passions, and greed lead to destructive results in human personality and the world in which he lives.

(36) Every thought of violence turns back to the sender with a redoubled force. The negative thoughts

**Study "YOGA of Sex-sublimation, Truth & Non-violence" by Swami Jyotir Maya Nanda.*

that are directed to others will come back to the sender with a greater vehemence of negativity.

(37) If one does not learn the art of positive thinking, he continues to lose sight of the glorious possibilities that exist within himself. He continues to become sunk in the mire of the world-process.

(38) Due to negative thinking, one leads oneself to weaknesses of various kinds. The intellect becomes dull, the qualities of the soul become veiled by gross impressions of the mind, and the body becomes filled with toxic developments.

(39) Thoughts arising out of the basis of afflictions are negative in nature. A Yogi learns the art of destroying the afflictions (*Avidya*, egoism, attachment, hatred, and clinging to life) by the practice of manifold forms of spiritual discipline.

(40) Negative thoughts are the cause of all that is inauspicious, ugly, dreadful, and devastating in human existence. They must be combated by positive thoughts.

## INSTRUCTIONS FOR POSITIVE THINKING

(41) Good association fills your unconscious with spiritual vibrations. It is a powerful aid in thinking positively.

(42) Study elevating works written by great Sages and Yogis of the world. Your mind will soar to the lofty heights of spiritual idealism.

(43) * Learn the art of meditation on the Self. You may practise meditation on various objects according

**See illustrated book "CONCENTRATION AND MEDITATION" by Swami Jyotir Maya Nanda.*

to your capacity and inclination. Practice of meditation fills your unconscious with harmonious vibrations.

(44) Organize your thoughts. Do not spend all your time over the passing perceptions of the senses. But rather, devote some time every day towards the organization of your thoughts. Write on spiritual matters regularly. Or you may compose poems, according to your inclination. You may learn any art, or anything creative to channelize the energy of your mind.

(45) Do not keep your mind idle and empty. Such a mind is a devil's workshop.

(46) Practise truthfulness and possess a clear conscience. You will be able to hold powerful and positive thoughts.

(47) Develop devotion to God. This is the secret of all positive thoughts.

(48) Learn to seek the root of the 'I-thought' by spiritual enquiry and reflection. This is the goal of all positive thoughts.

(49) Thought of *Brahman (Brahmakara Vritti)* is the highest form of positive thinking. It leads one to the realization of the Divine Self within.

(50) Have a *Sattwic* background of thought by the regular practice of *Japa*, prayer, self-less service in an Ashrama.

(51) Learn to promote good Karmas in your life. Good Karmas give rise to congenial circumstances and enable you to elevate your thoughts.

(52) Live a life of moderation. Follow the art of Integral Yoga in day to day life.

(53) When negative thoughts assail your mind, you should not fight with them. This will create tension and weaken your will. Remain a detached witness to the dark clouds of the mind drifting in the sky of your consciousness.

(54) When you do not give attention to your negative thoughts, they will subside automatically.

(55) Learn the art of *Pratipaksha Bhavana* -- adapting the mind to a contrary positive virtue. This practice has three aspects. First, try to remain detached from a negative thought such as hatred. Second, turn your mind towards the thoughts of love and understanding. Think of the joys of magnanimity. Bring before your view the examples of glorious personalities of the past and the present. Third, when your mind begins to permit the light of a positive quality such as love, the darkness of the negative quality will vanish. The energy involved in a negative quality will be sublimated into a spiritual vision.

(56) Learn the art of educating your unconscious day by day by the practice of prayer, *Japa,* meditation, study of scriptures and self-less service of humanity.

(57) Replace the negative impressions of the mind with the positive impressions generated by the practice of Yoga-*Sadhana.*

(58) Learn the art of giving positive suggestions to yourself. Instead of sustaining weak thoughts in your mind, give positive suggestions:

"I am the architect of my own destiny.

I have infinite resources of spirit within me.

I am gaining in will-power day by day.

I am experiencing peace and fulfillment.

I am the master of my mind, intellect and senses.

I am abiding in God who is all-blissful.

I am essentially *Sat Chit Ananda* -- Existence, Knowledge and Bliss.

I am supremely free *Atman* -- the Self."

(59) Become a collector of positive thoughts from the Upanishads, the Bible, Gita, and other spiritual texts of the world. Allow your mind to linger on those thoughts as a bee would linger on a blooming flower, enjoying the nectar contained therein. Nourish your mind with the sublime sentiments and thoughts presented by great men and Sages of the world.

(60) Learn important verses and devotional hymns by heart. Fill your mind with the sweet melody of scriptures while you are relaxing from your day to day works. Do not keep the mind running wild during the periods of rest and relaxation.

(61) Fill your mind with positive thoughts before you go to sleep. Awaken the positive thoughts when

you wake up early in the morning. Raise the level of your thought before taking food. Be prayerful while you take bath. Your unconscious is very receptive during these moments of your life.

(62) As you advance on the path of Yoga, you begin to abide in the intuitional revelation of the Self. Your mind continues to be overpowered by a radiant background of positivity arising out of Divine Vision at all times. How can darkness exist before the radiant Sun?

By developing the art of positive thinking, you will enjoy the abundance of spiritual life. You will be led to the realization of the Self wherein all thoughts are transcended. This is the goal of your existence. May the Lord bless you!

## SPIRITUALITY VERSUS SPIRITUALISM

(1) *True spirituality is the practice of Yoga that leads one to Self-realization.

(2) Spiritualism refers to practices that provide materials for studies in the fields of parapsychology. Communication with a departed soul, mediumship, practice of seanses for receiving messages from a departed soul, studies of spiritualistic phenomena such as clairvoyance, extra-sensory perceptions, hypnotism and trance -- all these are implied in spiritualism.

***See illustrated book "YOGA IN LIFE" by Swami Lalitananda.*

(3) A spiritualist can as well be a Yogi in the true sense, if his attitude towards the parapsychological researches are founded on a deeper movement within himself. But, as he advances on the path of Yoga, the need to involve himself in manifold spiritualistic phenomena will become insignificant.

(4) For the general seekers on the path of spirituality, there is no need to pursue the practice of communicating with the 'dead'. In the plan of divine nature, the duty of a person lies in communicating with the living. The 'dead' should not be interfered with.

(5) The supernormal powers that are studied in parapsychology have been known to Yogis from ancient times. However, the method in Yoga is subjective. A Yogi discovers these powers through the practice of concentration, meditation and Samadhi.

(6) Raja Yoga of *Patanjali Maharshi* describes numerous powers that can be developed on the basis of various techniques adopted during the practice of intense meditation. A Yogi can discover extra-ordinary powers of the mind. He can use those powers for the good of humanity and for aiding the process of his spiritual evolution. But, when these powers are sought for egoistic purposes, and are abused due to egoistic vanities, they are obstructive and injurious to the unfoldment of spirituality in a human being.

(7) In the light of Yoga astral body consists of *Avidya*, (Ignorance), *Kama* (subtle desire), *Karma* (Karmic impressions), five subtle elements, five senses, four aspects of the Mind – Intellect, Ego, *Chitta*, and *Manas;* five Pranas, and five subtle basis for the organs of action. It is this Astral body termed as *Ativahika Sharira* that departs from the physical body.

(8) Astral body in a human being continues to radiate astral energy. A Yogi becomes endowed with immense astral energy. What is termed as aura is nothing but the radiation of the astral body which is observed through 'sensitive minds'. However, the influence of the mind of a Yogi is seen and felt in various ways.

(9) The powers of the mind are endless. A Yogi discovers them in a positive manner. He does not have to take recourse to a trance state, or to a state of becoming a medium for a departed spirit. But, rather, he integrates his personality in such a manner that he himself becomes a source of energy, power and wisdom. Even without taking recourse to trance conditions, he can discover the profounder laws of life from deep within himself.

(10) To the extent the findings of parapsychology are able to bring a different dimension to the present science of psychology, it is indeed adorable. But, a profounder research in the nature of the so : is possible only through a positive movement comprising of concentration, meditation and *Samadhi*.

(11) * Be a Yogi. Do not confuse spirituality with spiritualism.

*See illustrated book "YOGA GUIDE" by Swami Jyotir Maya Nanda.*

## THE POWER OF THOUGHT

Thought is the expression of Cosmic Will through the medium of human mind. Therefore, if the mind is free from negative impressions of hatred, greed and delusion, the Cosmic Will reveals itself through it in the form of thoughts that are dynamic, thoughts that change the course of history, and plant in the hearts of men the values of spiritual life.

Thoughts proceeding from the Cosmic Mind are even like a stream of placid water rising from a high summit of a mountain, and flowing towards the plains of life. But often this stream of thought, on account of negative impressions, falls into a spray, as it were a waterfall, and scatters itself, assuming the forms of tiny desires for pleasures that bring no satiation, joys that bring no fulfillment.

In other words, though the thoughts proceed from the Divinity within us, yet due to the impediments that exist in the mind, they assume different forms -- sentiments, feelings, desires, cravings, complexes, conscious and subconscious inclinations.

How long will you be concerned with your petty desires? You can never fulfill them even in millions of births. Because they are not the end in themselves; they proceed from a deeper cause. That deeper cause must be searched for. Life must become a quest for the Thinker in us, who is God, the Supreme Self. Then, when the Thinker is realized, all our thoughts are free, most powerful and dynamic, because they are in tune with the universal life.

**See illustrated book "RAJA YOGA" (Study of Mind) by Swami Jyotir Maya Nanda.*



THE DAWNING OF WISDOM by Artist Roberto Martinez

Sit quietly; relax the body and mind. Enter within yourself. Be a silent witness of the mind. With patience and perseverence, clear off the impediments that deviate the divine thought-stream, remove the complexes and unhealthy forms of thinking, and you will realize the spontaneity with which you can live, the expansion with which you can think, the freedom with which you can exist.

Thought-culture must be carried on steadily with perseverence and deep devotion. It is not possible to change one's life and conditions by a sudden accident. Everything that man acquires and realizes is an effect of a series of changes and adaptations. Therefore, looking for a miracle is a sign of unhealthy thinking.

Life is an elaboration of the Divine Thought operating through us. Therefore, in order to purify our thoughts we must live perfectly, we must live with divine understanding, live with divine vision and realization. All your actions are expressions of your thoughts, whether held by you subconsciously or consciously; and all the circumstances that you face are also expressions of your thoughts that you have entertained in the past. Karma (the law of action and its fructification) is nothing but thought itself manifesting through the life and conditions of man.

Just as waves surge in the ocean, even so sublime thoughts proceed from the Cosmic Mind. While human thoughts are often expressions of limitations within, the Divine Thought is an expression of joy; because it is for the promotion of harmony and peace, for the sustenance of beauty and beatitude. Therefore, try to integrate your mental functions, in order that your mind may allow the free flow of the stream of Divine Thought, without causing any distortion or deviation in it.

When your mind moves towards the deeper Center within, your thoughts attain more and more purity, and they pulsate with power. The thoughts that once moved through the mind of *Jesus*, that surged in the heart of the *Buddha*, can become your own thoughts as well, when your mind is dispossessed of the evil spirit of egoism. And then, all that exists will become yours; because with the transcendence of individuality, you will live and move in the universal life.

Your thoughts will be the fountain source of all that is good and grand in the world; there will be no problem on which your shining thought will not shed its lustre. There will be no situation which could confound your mind. Then, you will have realized the Thinker, the Lord Himself.

This is the summation of the thinking process. This is the Goal of life -- realization of the Thinker, God -- by removing individuality, by promoting positive thinking, by directing the mind to the Center within, and by living one's life with increasing selflessness and understanding.

May the Lord bless you with the abundance of Thought-Power!

## HOW TO DEVELOP MENTAL STRENGTH

Much more has been done by men by their strength of mind than by the strength of their physique, because mind with its mysterious movements is far superior to body; and it continues to live even when the body is destroyed by death.

Further, it is the mind that creates the physical body and its circumstances through its mystical and magical thoughts. No matter how strong you are in body, and how powerful in your social and economical positions, if you possess a mind that is weak in its movements, a mind that wavers in its decisions, hesitates in its convictions -- a mind that lacks will-power, you cannot live a life of inner abundance, a life that enjoys peace and harmony and has the possibility to experience inner expansion of the Spirit.

Men have tided over fierce conditions of life by the strength of mind. They have persevered through raging criticisms and trials on their way to success through the strength of mind. They have turned bitter conditions into sweet and sublime ones by the strength of mind. History bears the fact of the rising of many great personalities who had to pass through many tragic conditions of life, and who had to risk even their lives for upholding their ideal – and these men finally were honored and adored, their greatness was finally recognized.

Therefore, do not seek physical might alone; seek the strength of mind which can turn all adversities into prosperities, and make all conditions of life propitious for inward movement and spiritual evolution.

How can mental strength be developed? Mind is fed and nourished by virtue. Virtuous thoughts and actions strengthen the mind, but vicious thoughts and actions weaken its powers. The Divine Plan is more manifest in the realm of the mind than in the realm of the physical world. Your thoughts and actions must be freed from the influences of anger, jealousy, hatred and passion, in order that you may possess a mind that glimpses the eternal truth about the Spirit, and a heart that builds the shrine of God in the form of shining and pure love for all beings.

When a person ignores the deeper studies of life, he goes on drifting in the world of senses, the world of accidents, the world of sentimental pleasures; and in the realm of the senses, desires multiply like wold-fire, and no matter how eagerly one wants to fulfill them, one finds it impossible to cater to all desires.

Therefore, the mind develops more and more restlessness, and the subconscious becomes packed up with complexes. In outer life, one becomes more and more inclined to dependence on one's near and dear ones. Instead of love, one develops attachment and infatuation; instead of fidelity to one's friends and relatives, one develops a selfish and hideous show of humility and submission towards them. Life, instead of yielding its precious gifts, becomes a burden of vices and weaknesses.

Do not yield to every desire of your mind. Do not run after insatiable cravings. Find the root of desires, the cause of all cravings. Try to fulfill the deeper part of your being through the development of control of senses and concentration of mind. Try to unfold your personality through the development of arts and philosophy, through refined thoughts and feelings.

When you understand and realize that you are the architect of your destiny, that you are basically the immortal Self, and therefore, you are not in need of dependence on fleeting things and relations of life, you develop a mighty mind -- a mind that can move the world, a mind that can sow seeds for a greater civilization and culture

Doubt, conflict, dullness and distraction -- these debilitate the powers of the mind. But faith, devotion, serenity and wisdom -- these enhance the mental powers considerably.

The majority of people are unable even to imagine the joy that they can experience through a mind that is free from conflicts, free from doubts, through a mind that has unwavering will and purity of feeling. They do not realize that this attainment is much more than all attainments of the world, which eventually must pass away sneering at the departing man who dies with a mind frustrated, with a heart full of grief.

Every action that uplifts consciousness, every effort that renders the mind serene, helps one to develop mental strength. Each time you are able to withdraw a thought of irritation, everytime when you are able to control a rising temper, everytime you are able to lift yourself from a state of dejection to a state of hope and peaceful joy through enquiry and meditation, then you are adding to the strength of mind.

Mind, in fact, has inexhaustible strength, because it is linked to spirit or to God. When it is rendered pure, free from complexes, calm, and free from conflicting thoughts, it becomes a mighty channel for Divine thoughts, which have been the

basis of all beauteous creations of mankind in the fields of culture and philosophy, arts and science, and in every sphere of knowledge.

Free the angel of your mind from the prison of self-created thoughts and desires, from the fetters of complexes and negative impressions; and this angelic mind will lead your spirit to the infinite realms of peace and bliss --this, in fact, will enable you to cross the ocean of misery through God-realization.

May the Lord bless you.

## HOW TO BE A YOGI

Yoga is the universal religion. It is a process of a healthy life flowing on to the spiritual dimensions wherein the limitations of the mind and senses are overcome, and all desires are fulfilled. A person need not change his religion in order to become a Yogi. Rather, by the practice of Yoga, an aspirant gains a profound insight into the religion to which he belongs. He further discovers that all religions aim at the same goal of Self-realization, though expressing it in different ways.

You need not wait until all conditions are favorable for the practice of Yoga. In this world, it is impossible to find an absolutely perfect condition of existence. There is always some limitation in life. Therefore, you must become a Yogi at this very moment. Every condition is propitious for the practice of Yoga. Because Yoga enables you to see that this world is an expression of Divine Intelligence.

Every situation that you encounter is a needed development towards your personality integration and spiritual unfoldment. The world does not exist to oppose your movement; rather, it is planned to aid your spiritual unfoldment. Prosperous conditions aid you to move forward, while adverse conditions provide you with strength and will to overcome obstacles on the path. For a Yogi, adverse conditions become aids in developing mental strength and intensifying love of God.

In order to be a Yogi, you must practise the following points in your day to day life:

(1) MEDITATION: Learn the art of being seated in a steady pose. First, practise concentration on a candle flame, or a black dot on a white sheet of paper, with your eyes open. Then, close your eyes and concentrate upon the center between the eye-brows. You may visualize a gentle flame symbolic of the Divine Self at this center. Gradually you will enter into an intensive state of concentration which is termed meditation. Practise meditation on the Divine Self, or on any symbolic form, or any object that pleases your mind. Be regular in the practice of meditation. Train yourself to be seated for half an hour with perfect steadiness. Early in the morning from 4 to 6 A.M. the period of the day most suited for meditation.

(2) YOGA EXERCISES: Practise Yoga exercises consisting of various poses (Asanas) and breathing exercises (Pranayamas) for maintaining a healthy body. With a healthy body and strong nervous system, you can advance on the path of Yoga most effectively.

(3) JAPA AND PRAYER: Receive initiation into a *Mantra* (a mystic formula) from your Guru, or choose a *Mantra* such as *Om*, *Om Sri Ramaya Namah*, *Om Namah Sivaya*, and others, until you are properly initiated. Devote a fixed period of time, say from 15 to 20 minutes, in repeating the *Mantra*. Terminate this practice with fervent prayers for enlightenment, devotion, and promotion of harmony in the world. You may practise meditation during the morning, and *Japa* and prayer during the evening.

(4) STUDY OF SCRIPTURES: Find time, even for a short duration, for the study of elevating

scriptures and writings of great Sages and saints. You may study portions of the Gita, Bible, Upanishads and other holy texts. Thus, you develop a divine association in your mind.

(5) KARMA YOGA: Prepare a spiritual background in your mind by the practice of the above techniques. With this elevated background, you must perform your duties efficiently and qualitatively. You should not pursue actions that are sustained by egoistic vanities; rather, you must channelize your energy for actions that are edifying to your soul. When you bring in the spirit of submitting yourself to the Divine Will, you begin to practise Karma Yoga. You learn the art of converting every action of yours into a means for the purification of the mind. Your actions abound with goodness, charity, magnamity, selflessness and sincerity. Further, you unfold the creative talents of your soul for serving God in humanity. You do not adopt the ideal of a life imprisioned by selfish concepts and desires. Rather, you develop the ideal of flowing out of the confines of egoistic personality in order to experience the stupendous unity of cosmic life.

(6) HARMONIZATION: Bring rhythm and harmony in your life. Do not live to create dissension in your family or among your friends. Do not disbalance your life by taking recourse to a long duration of meditation, or of *Japa*, or of prayer, or any other spiritual technique. Practise a blend of the above-mentioned points in your day to day life. Do not go to extremes. Be balanced, harmonized and persistent.

When you observe these points, you become a dynamic Yogi. You do not have to go to a Himalayan

cave for the practice of Yoga. You do not have to change your appearance by putting on long beards and matted locks to become a Yogi. You can become a Yogi wherever you are by changing the angle of your vision, and by bringing a blend of the six points mentioned above into your daily life.

Do not wait until the waves subside in order to take a plunge in the ocean. But learn the art of diving into the waves, and thus enjoying the vastness of the ocean. Much in the same way, do not wait until all conditions are favorable for you according to your vain notion, but begin pracitising Yoga from this very moment in your life.

You do not have to impress others about the path that you have adopted by assuming strange manners in your day to day life. Rather, you must continue to grow richer in your inward soul without causing disharmony in your outer existence. Further, you must be able to discover a profounder form of love and understanding towards your relatives and friends as you advance on the path of Yoga.

Live a lofty life of Yoga. You do not have to do something extra-ordinary to become a Yogi. What is needed is your constant effort towards the integration of personality and enrichment of your life. Every little ripple of anger that you overcome by the force of understanding, every little effort that you exercise for directing the mind to God, every little act of goodness and compassion towards others, every little practice of prayer and meditation enables you to become a dynamic Yogi in a short time.

Become a Yogi. Discover the endless resources of the Self. Enjoy the infinite bliss of Self.

May the Lord bless you!

## GLOSSARY

ABHINIVESHA--Attachment to worldly life.
ABHYASA--Repeated effort.
ADHARMA--Unrighteousness.
ADHIBHAUTIKA--Objective miseries.
ADHYATMIKA--Subjective miseries.
AHIMSA--Non-violence.
APANA--Outgoing breath.
APTA KAMA--Absolute fulfillment.
APAVARGA--Release
ARTHARTHI--Devotee with material desire.
ARTA--Devotee in distress.
ASAMPRAJNATA SAMADHI--Transcendental Samadhi.
ASAMSAKTI--Detachment.
ASANGA--Non--association.
ASAT--Non-existent.
ASMITA--Egoism.
ANUBHAVA--Experience of Divine Communion.
ATMAN--The Self.
ASANA--Psycho-physical exercises.
AVASTHA--Passing mood.
AVIDYA--Ignorance.
AVATARA--Incarnation.
ASMITA SAMADHI--Samadhi with Causal Plane.
BHAKTA--Devotee of God.
BHAVA--Divine Love.
BHOGA--Enjoyment.
BRAHMA--The Creator.
BRAHMAN--The Absolute.
BRAHMACHARYA--The vow of celebasy (sex-sublimation).
BRAHMAKARA VRITTI--Movement of mind towards Brahman.
BUDDHI NASH--Destruction of reason.
CHANDALA--Outcaste.
CHITTA--The mind-stuff.
DAGDHA--Karmic impressions burnt up by Wisdom.
DAMA--Self-control.
DHEERA--Spiritual Hero.
DHYANA--Meditation.
DWANDA--Pairs of Opposites.
DWESHA--Hatred.
EKAGRATA--One-pointedness.
EKENDRIYAM--Perfect control over the senses.
GUNAS--Three modes of nature.
GUNATEETA--Beyond the three Gunas.
ISHWARA--God.
JIJNASU--Devotee with Spiritual Enquiry.
JIVAN MUKTA--Sage of Self-realization.
JNANA--Wisdom.
JNANI--Man of Wisdom.
KAMA--Desire.
KARMA MARGA--Path of Vedic Rituals.
KRITA KRITYA--Absolute fulfillment.
KLESHAS--Afflictions.
KRODHA--Anger.
KSHIPTA--Distracted state of mind.
MALINA VASANAS--Impure subtle desires.
MAYA--Cosmic illusion.
MOKSHA--Liberation.
MUDHA--Dull state of mind.
MUKTI--Release.
NIRUDDHA--Controlled state of mind.
NIRVANA--Cessation of desires.
NIRVICHARA SAMADHI--Samadhi with subtle objects.
NISHREYAS--The Highest good.
NISKAMYA KARMA--Self-less action.
NIYAMA--Ethical observances.
OM--Symbol of the Absolute.
PADARTHABHAVANA--Absence of the world-process.
PARAM DHAMA--Supreme Abode.
PARA VAIRAGYA--Supreme dispassion.

PARAMATMA--The Supreme Self.
PRAKRITI--Nature.
PRALAYA--Deluge.
PRANA--Vital energy.
PRANAYAMA--Breathing exercises.
PRASANNA--Blissful.
PRASHANTA VAHITA--Flow of peace.
PRATYAHARA--Withdrawal of the senses.
PRAPTI PRAPYAM--Absolute fulfillment.
PRASUPTA--Latent Karmic impressions.
PRARABDHA KARMA--Fructifying Action.
PURUSHA--Universal Self.
PURUSHOTTAMA--Transcendental Self.
RAJAS--Principle of activity and passion.
RAGA--Attachment
SAHASRARA--Thousand petaled lotus at the crown of the head.
SANYASA--Renunciation.
SAKAMYA KARMA--Action with selfish interest.
SAT-CHIT-ANANDA--Existence-Knowledge-Bliss Absolute.
SAMADHI--Superconsciousness.
SADHANA Chatushtaya--Fourfold qualifications of Liberation.
SANCHITA KARMA--Accumulated.
SATTWA--Purity and Harmony.
SATTWAPATTI--Pervasion of purity.
SAKSHATKARA--Self-realization.
SAASMITA SAMADHI--Samadhi with the Causal Plane.
SAANANDA SAMADHI--Samadhi with the Higher Mind.
SAVICHARA SAMADHI--Samadhi pertaining to subtle objects.
SAVITARKA SAMADHI--Samadhi pertaining to gross objects.

SAT KAMA--True desires.
SAT SAMKALPA--True thoughts.
SADHANA--Spiritual discipline.
SHAMA--Serenity.
SHUBHECHHA--Aspiration.
SIDDHI--Perfection (Psychic-Powers).
SHANKARACHARYA--The exponent of Non-dualistic Philosophy of Vedanta.
SPRIHA--Craving.
STHITI--Establishment.
STHITA PRAJNA--State of steady Wisdom.
TAMAS--Inertia and confusion.
TANU--Thinned-out impressions.
TANU MANASI--Subtlety of mind.
TAPAS--Austerity.
TRIGUNATEETA--One who has transcended the Gunas.
TURIYA--Transcendental Consciousness.
TYAGA--Renunciation.
UDARA--Expanded impressions.
VAIRAGYA--Dispassion.
VASANAS--Subtle desires.
VIKSHIPTA--Partially concentrated state of mind.
VICHHINNA--Latent impressions.
VICHARANA--Reflection.
VIDEHA MUKTI--Disembodied Liberation.
VISHAYAKARA VRITTI--Movement of mind towards objects.
VIVEKA--Discrimination.
VYATIREKAM--Differentrating State.
YAJNA--Sacrifice.
YAKSHAS--Spirits presiding over wealth.
YAMA--Ethical restraints.
YATAMANAM--Striving state.
YOGARUDHAS--Perfected Yogis.

## *MEDITATION*

*Like a river communing with the Ocean,*
*Or like a tranquil lake reflecting the starry sky,*
*Or like a snowy peak bathed in the moonlight,*
*Or like mist dissolving in the sunshine,*
*Or like a subterranean river flowing beneath*
*The outer crusts of the earth.*

*Such is the experience in meditation --*
*The soul communes with the ocean of the Self,*
*The mind reflects the expansion of the Spirit,*
*The intellect rises to the heights of intuition,*
*The ignorance is dissolved in the light of Wisdom,*
*The peaceful impressions flow*
*In the depths of the heart.*

*Meditation lends the silvery wings of intuition*
*To the soul which soars in the infinite realms of expansion*
*The barriers of individuality are broken,*
*The fetters of Karma are loosened,*
*The multiplicity of the senses has been drowned*
*In the experience of the stupendous unity!*

## *THE RAIN OF LIGHT*

*Driven by the gusty winds of Grace*
*The golden clouds gathered*
*On the summits of Silence!*

*There was a downpour of Light*
*A ceaseless rain of gentle rays*
*That shone golden, silver and bright;*

*And a cascade of Light descended*
*From the mountain tops*
*Splashing a misty splendour*
*Upon the rocks as it fell --*

*It was a cataract of Bliss*
*Sparkling with Love*
*Rumbling with Wisdom*
*Thundering with Power*
*That poured on*
*Into the depths of the heart*
*To commune with the Ocean of Light!!*



## LIFE ETERNAL

*The "I" in me shook like a leaf*
*In yonder tree, with every puff of wind that blew,*
*Aye, with the wind of prosperity and adversity,*
*Of pleasure and pain, of gain and loss,*
*Of pairs of opposites, that constitute the world.*

*But when I realized that it was the mere personality*
*And not the real "I"*
*It was a wave and not the ocean,*
*It was the shadow and not the substance,*
*It was a leaf and not the tree itself,*
*The dew drop of ego slipped in the shining sea*
*Of the Eternal "I".*

*The Self was realized*
*With the expansion of the little self.*
*Grief was crossed,*
*Fear banished,*
*Death tided over,*
*The stream of the world forded*
*And life Eternal revealed.*

# SWAMI JYOTIR MAYA NANDA
## THE GENIUS OF YOGA

Swami Jyotir Maya Nanda was born on Feb. 3rd, 1931 in a pious family in Dumari Buzurg, District Saran, Bihar, a province sanctified by the great Lord Buddha and his holy associations. From his very childhood days he evinced various marks of his future saintliness. He was calm and reflective, brilliant in his work at school and college, loved by his friends and relatives. Always a source of inspiration to all who came in contact with him, he never faltered in his high ethical ideals. Side by side with his higher studies and duties of a practical nature, he reflected upon the deeper problems of life.

The overwhelming feeling to serve humanity through spiritual life led him to embrace the ancient order of Sanyasa on Feb. 3rd, 1953 at the age of 22. Tirelessly he practised intense austerities, living in the Himalayan retreats by the sacred Ganges River. For over 9 years he was a religious professor at the Yoga Vedanta Forest Academy giving lectures on the Upanishads, Raja Yoga, and all important scriptures of India. Besides this teaching, he was the Editor of 'Yoga Vedanta' journal. To his Guru, Sri Swami Sivanandaji Maharaj, Swami Jyotir Maya Nanda was a gem, ever able to assist foreign students in their understanding of Yoga and Vedanta. His intuitive perception of their problems endeared him to all.

His exemplary life, great command of spiritual knowledge, love towards all beings, and his very impressive and dynamic exposition of Yoga and Vedanta Philosophy attractd enormous interest all over India, and in different countries of the world. He frequently lectured by invitation at All India Vedanta Conferences in Delhi, Amritsar, Ludhiana, and other parts of India.

After many requests, he consented to come to the U.S.A. in 1962 to spread the knowledge of India. Crossing Europe, he lectured in various countries. There is a development of an unusual dimension in his range and richness of wisdom – he never contradicts the great scriptures of the world, but adds to them by his unique explanations. In 1964, he toured North and South America, inspiring and elevating numerous students of Yoga.

'Behind his vast erudition, lies a sincere and feeling heart, yearning for the upliftment of the seekers after truth.' Wrote M.L. Bazaz, secretary to Late Prime Minister Nehru of India.

In Puerto Rico (from June 11, 1962 to 1969), as the founder of Sanatan Dharma Mandir, he had been rendering unique service to humanity through his regular classes, two radio lectures (one in Spanish and one in English) every week, and numerous T.V. appearances. In March of 1969, he moved his center to Miami, Florida where he has appeared on many T.V. and radio programs, and has spoken at outstanding philosophical centers. He has regular weekly classes in Raja Yoga, Yoga Vasishtha, Hatha Yoga, Mysticism of the Bible, and Meditation at his Ashram —– The International Yoga Society.

Through his dynamic magazine 'Vision of Eternity,' his radiant guidance, his ever-effulgent literature, Swami Jyotir Maya Nanda stands forth as the glowing morning sun awakening sleeping hearts to a new dawn of bliss.

Swami Jyotir Maya Nanda occupies today a place of the highest order among the international men of wisdom, and is considered THE GENIUS OF YOGA!

YOGA SECRETS of PSYCHIC POWERS— by SWAMI JYOTIR MAYA NANDA